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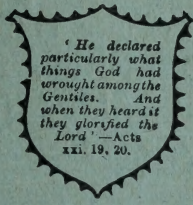


AUGUST, 1905.

# Church Missionary INTELLIGENCER



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**Fourah Bay College—(Front View).**



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(See p. 566.)



THE  
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THE TESTIMONY OF JOHN THE BAPTIST.

A Sermon preached at Westminster Abbey on the Festival of St. John the Baptist  
(June 24th), 1905,

By the Rev. H. U. WEITBRECHT, Ph.D.,  
Church Missionary Society, Lahore, Chief Reviser of the Urdu New Testament.

‘Behold the Lamb of God, which taketh away the sin of the world.’—*St. John* i. 29.

**A**RMED with the prophetic authority, he undertook a singular enterprise, of which probably most of those who witnessed it died without suspecting the importance, but which we can see to have been the foundation of the Universal Church.’

So wrote the author of *Ecce Homo* of the mission of John the Baptist. And the words which express this aspect of his mission are here recorded by one of his foremost disciples, who most of all caught his teacher’s spirit, and embodied his doctrines in character and life.

This relation between John the Baptist and John the Evangelist is one of the instances in which we see how exquisitely true is the delineation of character and its development in the Gospel histories. John the son of Zebedee is the disciple of John the son of Zachariah. The germinant thoughts and impulses are given by the one; the other, as a true disciple, develops them to further fruitfulness and beauty, and that in a unique degree, under the guidance of *the* unique Master, who is his first teacher’s ideal and Lord.

There (to use the cant phrase) is the ‘synoptic’ Baptist, the stern rebuker of sin, the firm martyr for his protest against it. Here is the son of thunder, denouncing the partial follower of Christ, ready to visit with scorching wrath the downright opponent, yet sincerely, if rashly, eager to endure his Master’s baptism of suffering. Or again, here is the John of the Apocalypse, the stern herald of unsparing judgment, himself a living martyr, and urging others to the same testimony amid the fires of the great tribulation. Each hero, too, is compassed with the infirmity of a man. ‘Art thou He that should come?’ says the Baptist in a doubting moment. The Evangelist is among those who forsook Jesus and fled. The seer, conscious of sin, falls as dead at the feet of the glorified Christ. Nor does the Master fail to help both according to their need. ‘Tell John the things which ye do hear and see’; the joyful proof of experience. From the Cross fall the words, ‘Behold thy mother,’ even after the flight from Gethsemane. And on Patmos the hand pierced on Calvary is stretched forth to raise the seer, and he hears the words familiar from the Galilean lake, ‘Fear not.’

Again, in *this* place we hear the prophet John proclaim the personal, adequate and voluntary Victim, Himself at peace with God and under



His protection, Who yet by His sacrifice is to effect a removal of sin and a reconciliation with God, the scope of which is nothing less than the whole world of humanity. Not long after, we find the disciple John, following on the teaching of Jesus to Nicodemus of His lifting up, enforcing the same sweet message of universal reconciliation: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' And in the Revelation the seer beholds the eternal Gospel going forth to every nation, the great multitude redeemed from all peoples, and the city of God open to every quarter of the world to receive the honour and glory of the nations.

Once more, look on the Baptist at his greatest height. The success of his message in pointing men to Jesus has called forth the petulant complaint of his remaining disciples, 'All men come to Him.' To that his reply is: 'Ye yourselves bear me witness that I said: I am not the Christ, but that I am sent before Him. He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth Him rejoiceth greatly because of the Bridegroom's voice: this my joy, therefore, is fulfilled. He must increase, but I must decrease.' John the Prophet of law has become the teacher of John the Apostle of love. From the Baptist the Evangelist received the first lesson in that heavenly art into which he was fully initiated by the Son of Man; and the climax of his last great vision is the union of the Lamb of God with His Bride the Church, the deepest cry of whose heart is: Even so, come.

Now, in a recent work of distinguished scholarship, depicting the mission and spread of Christianity in the first ages, we have been told that the great commands to make disciples of the nations and to go into all the world to preach the Gospel were probably not given by Jesus, because other parts of the record speak of His addressing Himself, during His pre-resurrection ministry, exclusively to the Jewish nation. These commands represent, it is supposed, the consciousness of the Church after Christ, as it was evolved either from its environment, or from contact with other religions, or from the 'spirit' of the Master, or from the genius of Saul of Tarsus—only not from the expressed purpose of the Church's Founder.

The more we recognize our indebtedness to Professor Harnack for his masterly delineation of the process of the spread of early Christianity, the more must we regret the arbitrary subjectivity of such a pronouncement. Suppose it, for a moment, true that our Saviour neither gave nor contemplated giving a command to His disciples to evangelize the world, what would result? Here would be one, confessedly and incomparably greater than the greatest of Old Testament prophets, intimately and reverentially acquainted with their writings, yet in His germinal conception of the Kingdom of God immeasurably behind them. Putting aside any question as to the interests of faith, what do we gain in logical clearness or psychological truth from such a view? Much less than nothing. The result is an unthinkable self-contradiction. The very contrary is the true and natural view. The commands given by Jesus to make disciples of all the nations, and to go into all the world to preach



the Gospel are the necessary result of the prophetic teaching regarding the bringing of the nations into the Kingdom of God, which was bound to embody itself in action with the coming of Him Who effectively claimed to set up that Kingdom, and to fulfil the Law and the Prophets. And when the Baptist appears as His precursor, reviving the prophetic office, with the message, 'Repent, for the kingdom of heaven is at hand,' it is natural and inevitable that, as he recognizes the supreme dignity of his Kinsman, he should see and give utterance to the universal scope of His character and work: 'Behold the Lamb of God, which taketh away the sin of the world.'

Three conceptions there are in this great testimony of the Baptist: the Lamb of God; the Remover of sin; the world: and each of these is a lens in which are focussed from one side the lines of Old Testament teaching, and from which radiate, on the other, beams from the Light of the world—each and all inseparably connected—to illuminate the Church's life and work through all her history.

It has been beautifully said in *Ecce Homo* that in hailing Jesus as the Lamb of God, the Baptist's mind must have reverted to Ps. xxiii., where the singer describes himself as a sheep of Jehovah's flock, safe under His care. 'John recognized the superiority of One Whose confidence had never been disturbed, Whose steadfast peace no agitations of life had ever ruffled. He did obeisance to the royalty of inward happiness'—and, we may add, to that inward happiness which is the fruit of perfect innocence. Knowing the secret of peace with God by perfect indwelling and intuition no less than by temptation vanquished, He is fitted to impart that peace to men. But the reception of that peace, the attainment of that inward happiness, is barred by the condition of those who need the gift, for it cannot co-exist with sin. It may or may not be the fact that, when John thus spoke at Bethany by Jordan, some flock of lambs for sacrifice was being brought over to be taken to the temple at Jerusalem. But certainly we may be sure that in calling Jesus the Lamb of God, his mind was chiefly full of the thought of sacrifice, and that, not as the feast of communion with Jehovah, but as an expiation for sin. The whole sacrificial system of the Law, no less than the teaching of the Psalms and Prophets, led up to this ideal sacrifice: not a dead carcase, but a living body and human will offered to God; not a brute life, but a human soul sacrificed to put away guilt. In these words John did obeisance to the royalty of the Divine Sacrifice.

Here again, as in other points, the last of the prophets develops the teaching of the Law. There sins, as being many, are classified, specialized, and detailed. Here the unity of the sacrifice stands over against the unity of the sin which it is to put away. 'That taketh away the sin'—not the sins, as our Prayer-book has it, though that must follow from the other—'of the world.' Jesus, the Lamb of God, is to remove that which in principle is one; to take away from every true penitent the overpowering conviction of blameworthiness which stifles love and service at the birth; He is to break the power of evil inclination by arousing a new enthusiasm of righteousness which springs from love to the Pardoner and from the imparting of His Spirit. Sin in its essence



is not accidental or manifold; it is one, as the race is one. The unique removal of sin is not at bottom a question of degree or distance; it is a matter of diametrically opposite directions and developments. 'As far as the east is from the west, so far hath He set our sins from us.' He has given our inmost being a bias towards the contrary pole of the spiritual universe.

The law of forgiveness is universal, so is the gift. It is the sin of the world that He is to remove. Nothing less than this will satisfy either the movements of the Divine Heart or the tokens of its pulsation which we discern in the Law and the prophets till John. The seed of the woman is for no one nation only. 'In thee shall all families of the earth be blessed' (or 'bless themselves'), carries the blessing of Abraham to his seed, only as *through* his seed it is to reach all. The prophet of the exile whose absorbing problem is the salvation of his little nation from a state of captivity to foreigners, in the name of Jehovah cries, 'Look unto Me, and be ye saved, all ye ends of the earth' (Isaiah xlv. 22). The briefest of those Psalms (cxvii.) which gave voice to Israel's devotion comprises the essence of it in an appeal to all nations to praise Jehovah for His mercy to Israel, which is to bring mercy to all. And still these words of the Baptist embody the worship of the Church of Christ in her moments of highest praise and deepest adoration: 'O Lamb of God, that taketh away the sins of the world, have mercy upon us,' while this supreme fact of the Great Sacrifice is being worked out in the history of the Church, and most of all in her mission to every nation of the world; and the aim of the history both of the world and the Church is the completion of that great process, the perfecting of the Kingdom of God, with the Lamb in the midst of the Throne.

By the realization of that supreme fact in our personal experience our own spiritual life is measured, sustained, and renewed. By its embodiment in the evangelization of the world the Church must stand or fall. The law and the prophets prophesied until John. It now remains to take the kingdom of heaven by force; the force of that love which knows no limits save those of her Master's will.

---

### RIGHTEOUSNESS OR REVENUE?

[THE following verses have been sent to us by Miss M. E. Barber, our missionary at Fuh-chow. They were written after reading the speech of the Bishop of Durham on the Opium Question (see *Intelligencer* for February, page 150). She says:—'I faced this morning 240 Chinese girls, and I asked them to pray that God would bless every effort to root out the opium curse from their country. With one voice the girls said, "England sent it to us." For one moment I was speechless, and then almost with tears, I said, "Yes, it is true, but England is sorry she did." Is she sorry?'—ED.]

**R**IGHTEOUSNESS or Revenue?  
 England, thine the choice!  
 Country, dearer far than life,  
 Wilt thou heed the voice  
 Calling thee to clear thy name  
 From thy share in China's shame?



Righteousness or Revenue?  
 'Revenue,' she cried.  
 Then the curse began to work:  
 China far and wide  
 Groaned beneath the opium blight,  
 Wandered further into night.

Righteousness or Revenue?  
 Orientals say  
 'Give us Revenue,' and we,\*  
 We have nought to say  
 Whilst our coffers ring with gold  
 Price of curse, to China sold.

Righteousness or Revenue?  
 Ah! we watch with tears,  
 England's opportunity;  
 Yet dismiss our fears,  
 Whilst we ask that God will sway  
 England's will, the price to pay.

Righteousness or Revenue?  
 Awful is the choice,  
 Should we choose the Revenue  
 And despise the voice,  
 Calling us to rise and be  
 Freed from Mammon's tyranny.

Righteousness, whate'er the price!  
 God make *this* our choice!  
 Oh! may England's stalwart sons  
 With a clarion voice  
 For her stainless honour plead,  
 Though her coffers gold must bleed.

Righteousness! This first we seek!  
 God in Heaven, hear:  
 When we turn us from our sin  
 Thou wilt bend Thine ear;  
 Hear, and heal, and bless our land,  
 Make her in Thy Might to stand.

Then from China's stretching shores  
 Myriads yet shall stand,  
 Clasping hands with England's sons  
 In the sinless land:  
 Use, O God, our country where  
 Opium fumes now taint the air!  
 Even yet shall China learn  
 England can repent:  
 Costly though the sacrifice,  
 She shall yet relent:  
 And her name no more shall be  
 Linked with China's misery.

Fuh-clow, May, 1905.

MARGARET E. BARBER.

\* The answer to the question we put to the Chinaman, 'Why do you grow the poppy?' is always, 'It pays.'



## AN AFRICAN COLLEGE—ITS STORY.

THE man who is called upon to speak or write of the scenes of his every-day life is perhaps at a slight disadvantage, due to over-familiarity with his subject. For most of my readers, probably, have experienced that after the first charm of novelty has worn off, the daily trivial round is apt to become somewhat prosaic, and unless one has a glint of poetry in his soul it is not easy to tell the story in such wise as to interest others. But there is the solid satisfaction that though the story loses perhaps in interest, it gains in accuracy.

As a good instance along this line, take the fact that our work at Fourah Bay is carried on exclusively in English. I confess that it would hardly have occurred to me to mention it, but for the interest that first contact with this fact seems to awaken. And, of course, it is a matter of interest, perhaps of surprise, that yonder in Sierra Leone we have a people of purely African descent who, with a very few exceptions, have never been to England, and who have never had more than a mere handful of Englishmen resident among them, and yet a people who speak English as their mother tongue. Am I asked how this came to pass? The answer is that in Sierra Leone we have a people who have had a break in their national history. Though full-blooded Negroes, as are also the tribes around, the people of Sierra Leone are not the aborigines of the place. Their ancestors peopled the lands which now form the hinterland of the Colony of Lagos, a thousand miles lower down the coast. But throughout the eighteenth century that coast was ravaged by slave-raiders to supply cheap labour for the sugar-plantations of the West Indies. When England decided early in the nineteenth century to suppress that trade, our Government sent gunboats to patrol the West Coast of Africa and enforce its decision. When a slave-dhow appeared in sight, the gunboat gave chase, recaptured the slaves, and conveyed them to Sierra Leone, which had been purchased by a chartered company at an earlier stage of the anti-slavery agitation for the express purpose of providing a home for freed slaves. But the slaves thus re-captured and dumped in Sierra Leone were drawn from sixty or seventy different tribes and spoke as many distinct languages. They could not understand each other, and as the only practicable means of intercourse they began to pick up a few words of the language of their common benefactors, the English Government officials, who fed and clothed and housed them. Thus quite naturally, when the question of education arose, it was begun in English.

Among this strange mixture of peoples, this second Babel, the Church Missionary Society began its work in 1816, and the Holy Spirit gave that work almost at once such an outpouring of blessing as the Christian Church had up to then rarely, if ever, witnessed since the days of Pentecost. Space and regard for my main theme will not admit of detail here, but those who care to do so may read the story as re-written recently by Dr. Pierson in his book, *Seven Years in Sierra Leone*. It is a thrilling narrative, quite rivalling in interest the wonderful story of Uganda, which is the heroic Mission of to-day as Sierra Leone was then.



But not without sacrifice was the result achieved. Perhaps the magnitude of the sacrifice had more than a casual connexion with the magnitude of the blessing, for God not infrequently evinces in such matters a finer sense of proportion than we as a rule give Him credit for. Anyway, the death-rate in those early days was appalling. Take the record of one single party, a record which I believe to be by no means exceptional. On a certain January 16th there landed a party of fifteen. The first death was on February 11th (within a month), the second on May 11th (not yet four months), the third on May 21st, and the fourth on May 23rd. On July 9th two were invalidated, and between that and the end of September yet another death occurred. So that in less than nine months seven out of a party of fifteen had been removed by sickness and death. No wonder the place became known as the 'White Man's Grave.'

But to this very type of experience we owe the inception of Fourah Bay College. The Home Committee realized the impossibility of evangelizing Africa by European agency. If Africa were ever to be evangelized at all, her own sons must be the chief instruments. It therefore became imperative to give to the best of them as adequate a training as they were capable of receiving. And so after much anxious thought and prayer, with not a few misgivings, it was decided in 1827 to establish an African Institution (I quote the original name) at Fourah Bay.

The site selected was an old, disused slave-depôt. It stood in extensive grounds, on a breezy promontory overlooking the bay from which it takes its name. It was free from contaminating surroundings, being two miles from Freetown and two from the nearest village. The building which first housed the new-born institution was a very unpretentious structure, just an ordinary dwelling-house. The students boarded and lodged in the rooms on the ground-floor, the Principal and his wife lived on the floor above, and the teaching was done on the verandah. This house still stands, but it looks quite modest beside the Fourah Bay College of to-day. It is now merely the residence of our senior native tutor.

The first Principal was a young German missionary in Lutheran orders. He began with only six students. But of those six was one whose name was destined to become almost a household word among English Churchmen—Samuel Adjai Crowther. He was the son of an Egba chief. His native village was raided by the slavers. His father was killed and he himself enslaved. On the open ocean the British gunboat came on the scene, and all the slaves were re-captured and brought to Sierra Leone. In a village mission-school he received his early training, and in matters spiritual, as well as intellectual, he showed such promise that he was the very first to be selected for the ampler training which the new institution was to afford. In later years, as all know, he became the first Bishop of the Niger, being in fact the first pure-blooded Negro admitted to the Episcopate of modern Christendom. Yes, Fourah Bay is proud of the fact that Samuel Crowther is the first name on her roll.

The institution soon outgrew its early home. By 1840 there were



regularly twenty-five students in residence, and the Home Committee decided to erect a new building in the same grounds. That building still does duty. It is a massive structure, with walls of laterite stone, two feet thick. It is four stories high, with other dimensions in proportion. At one end are the Principal's quarters; at the other, those of the Vice-Principal; the College proper occupies the centre. On the ground-floor are the dining-hall and the common room. On the first floor (which, as in all West African buildings, is regarded as the main floor, and is approached by exterior flights of steps) are the lecture-rooms, the library, and the College chapel. Above this, occupying two floors, are the dormitories. For some strange reason all the larger rooms are fitted with English fireplaces. In a land where the day temperature rarely falls below 75° all the year round, but far more frequently stands at 90 or 100 in the shade, the need for fireplaces is not obvious. Of course they are never used. But though one smiles at tiny eccentricities such as this, one cannot but admire the large-souled faith of those early missionaries who planned, and the Committee who sanctioned, a structure of such dimensions at such a comparatively early stage of the College's career. But history (or rather our Heavenly Father in the course of history) has abundantly justified their faith.

In 1876 came the affiliation with the University of Durham, a very distinct epoch in the College's career. Great was the joy when the first testamurs came from Durham, and it became known that Africa's sons, without leaving African soil, had qualified for English degrees on equal terms with Englishmen. The letter which a kindly-disposed tutor in Durham sent along with the testamurs, speaking in appreciative terms of the quality of the answers sent up, is still quoted as a historic document.

From that day forward the students of Fourah Bay have sat to the Durham examinations simultaneously with the students in Durham, and their papers have been posted to England and marked by the self-same examiners, with what results reference to the University Calendar will show. Up to June last there were fourteen who held simply the Licence in Theology, twenty who had the degree of B.A., and nineteen who had both L.Th. and B.A. In addition to these, five have proceeded to their M.A., and two have obtained the degree of B.C.L., a total of sixty. But to two others Durham has given the honorary M.A., and to two more the honorary D.D.

And this brings our story down to modern times, respecting which one may affirm, certainly without exaggeration, and I trust without immodesty, that the name and fame of the College never stood higher. We have ordinarily about forty students keeping term. They are drawn mainly from the two Colonies of Sierra Leone and Lagos, with now and then one or two from the Gold Coast and one or two from the West Indies. Most of them reside in the College, but a few are unattached, and a few reside in a neighbouring house which we rent as a hostel.

The majority of the men are in one or other of the University courses. but we have also two distinct groups of non-University men. One of these is the group of normal students, amongst whom my own particular work lies. They come to us on Government scholarships, just as do the men in English training colleges. The local Board of Education



prescribes their course, and conducts the certificate examinations. In standard of requirement and in general character these examinations are about what the corresponding examinations in England were twenty-five or thirty years ago. Besides the academic portion of their work, the men receive instruction in the *principles* of teaching, and at intervals we go for a week at a time into a practising school in the College grounds, where the men are assisted in acquiring the *art* of their profession. When they leave us they readily obtain appointments as masters in the elementary schools of the Colony.

The other group of non-*Varsity* students contains men destined for work as lay missionaries. Many of them have already been out in the world as clerks, mechanics, &c., but have offered to the C.M.S. for missionary service. As a rule they are men whose education is very deficient, and they come to us for just a general rubbing up. They stay as a rule only a year, and sit to an examination prescribed and conducted by the authorities of the College, for success in which certificates on the lines of the Durham certificates of proficiency are awarded. These certificates have already an accepted status in the educational world of West Africa.

Turning now to the University side, which is naturally the main part of the College's work, we have, of course, scholars and commoners, but the scholars, not the commoners, are the majority. The reason for this is that Fourah Bay is primarily a Theological College, and that the men come to us as accepted candidates either for the mission work of the C.M.S. or for the ministry of one or other of the West African Churches, and that being very rarely men of means the cost of their training is borne by the particular Society or church to whose service they stand pledged. As all these men hold theological scholarships they read the theological course first, and not unless they show aptitude and ability in that are they allowed to spend their final year in arts.

Of purely open Scholarships we have but two. One of these is provided by the interest on certain invested funds, the other is maintained by the voluntary offerings of graduates and undergraduates of Durham University. The holders of both these are free to select their own course of study, and at the close of their College career are unpledged as to future service.

As a rule the commoners are men who aspire to other professions, generally either law or medicine. They almost invariably read the arts course, and then come straightway either to one or other of the Inns of Court in London or to one or other of the English medical schools. The number of commoners is steadily increasing, as the local appreciation of a sound education increases, and as with advancing prosperity the means of procuring one increases.

To minister to the intellectual needs of these various groups of students we have a staff of three European and four native tutors. Our Principal is a B.D. of Trinity College, Dublin, the Vice-Principal a B.A. of the same university, the third European is the normal master. All the four native tutors are graduates of Durham (old F.B.C. men), and all four are in orders. The senior tutor is a Canon of the Sierra Leone Cathedral, the third has recently taken his M.A., the other two are B.A.'s.



My readers will doubtless like to learn a little of the various institutions and clubs, which do not figure on the College curriculum, but which, as all know, are an essential feature of a liberal education. Shall we start with the sports? Of these, cricket is by far the most popular, and the men play it better than they do any of the others. Our seasons are determined by the rains. In the height of the rainy season we play nothing at all out of doors. During the occasional rains (that is at each change of season, as the wet season shades into the dry and the dry into the wet) football holds sway, but throughout the whole of the dry season cricket reigns supreme. Our pitches are absolutely bare, and as hard as the king's highway, so, of course, we play on matting. Our men excel in throwing and catching; their bowling is, as a rule, fast, straight, well-pitched, but unvaried; their batting aims at the boundaries and reckes little of defence. As a game for the quieter ones we have croquet, and, as an occasional romp, hockey. Each of these clubs has the usual complement of officers, but all are supervised by an Amalgamated Games Club, which holds the purse-strings.

For cultivating the gift of oratory we have a Debating Society and a Missionary Parliament. These meet alternately on Wednesday evenings. The students have the privilege of inviting guests, and these guests, together with all the tutors, dine in College Hall with the students. Then we adjourn to the library and oratorical fireworks ensue. The debates are conducted with admirable temper. The students have a system of marks which they allot to speeches of merit. These are cast up terminally, and a small prize is awarded to the budding Demosthenes.

Alternating with the debates are the meetings of our Missionary Parliament. This, while affording practice in speaking, gives also some degree of training in the conduct of public meetings, and moreover serves to keep in the forefront the missionary character of our College. We have copied, as far as was practicable, the terminology and methods of the House of Commons. Each member has some definite mission-field assigned to him as his constituency, and must keep himself posted in the work done there. Members address each other not by name, but as the 'Hon. Member for So-and-so.' A breach of this custom at once brings a chorus of 'Order, order.' The chairman is styled 'Speaker,' the secretary is 'Clerk of the House.' Other officers are Chairmen of Committees, Whip, Keeper of the Rolls, and Chaplain of the House, each with assigned duties. We have not yet had occasion to appoint a Sergeant-at-Arms! Each meeting is a Sitting, the aggregate of sittings within a term is a Session. One year's sessions make a Parliament, and then there is a General Election, but the General Election is conducted by a Standing Committee. Well do I remember drafting the Bill which was to regulate our procedure as a House, and which, with befitting decorum, we passed through all the customary stages, including the ceremony of Royal assent. A few days prior to a sitting members send each other written questions, and these are publicly asked and answered when the House meets. Occasionally we discuss particular missionary problems, and occasionally we have special addresses from visitors, but always we have an intensely enjoyable and



generally a distinctly profitable evening. When students leave us for mission work in the interior our meeting resolves itself into a special valedictory service, and many a hallowed time have we thus had. They in turn write to us of their new life and work, and their letters are read at the next sitting of the House, their special difficulties are then laid before God in prayer, and a joint message of sympathy and good cheer is sent to them. Thus the bond between past and present is maintained and the missionary fervour is never allowed to die down. There is probably no branch of extra-collegiate endeavour that has been more fruitful than this.

Coming now to the devotional side of our life, we have, of course, morning and evening prayer daily in our College chapel. There is also a half-hour specially guarded at noon for private devotion, during which quiet is maintained throughout the building. On Tuesdays at morning chapel we have an address taken in rotation by members of the staff, and we have an administration of Holy Communion on special occasions. On Sundays we attend the church of the district in which the College is situate. The Principal is *ex-officio* pastor of this church, and the College staff, with the aid of the theological scholars, do the parochial work. The Principal usually nominates one of the theological scholars as pastor's warden, and the fact that this is regarded by the men as a particular honour is significant of the good fellowship that prevails.

But apart from these prescribed services the students have a weekly meeting of their own. Formerly there were as separate entities a Scripture Union, Prayer Union, and Gleaners' Union. But the visit of our three representatives to the Students' Conference at Edinburgh eighteen months ago led to the welding of these into one organization.

A very gratifying feature is the readiness of our men to engage in evangelistic work. They very readily acquire a new tongue, indeed the language faculty seems part of the natural endowment of the Negro race. Now in English-speaking Freetown we have several little communities of aborigines from one or other of the neighbouring tribes of the Hinterland, just as in London there is the Italian quarter, Greek quarter, &c. To these little communities our students go on Sunday afternoons and proclaim the glad tidings, sometimes in the open-air, sometimes in little mission-rooms. Thus for about six months of the year the Gospel is preached Sunday by Sunday in four languages other than English by bands of students from Fourah Bay. There is, of course, not a trace of official compulsion about all this, and yet the student who did not bear a hand somewhere or other would be regarded by his fellows as an anomaly.

Is it asked what becomes of our men after they leave us? Well, many of them labour for awhile as missionaries in the interior until God has set His seal upon their labours. Then they are ordained either to wider service at the front, or to the pastorate of one or other of the three Native Churches (Sierra Leone, Lagos, and the Niger Delta). These three Churches are manned almost exclusively by Fourah Bay men, as are also the Grammar Schools at Lagos and Sierra Leone. Other students, as already hinted, become medical practitioners and



barristers-at-law all along the West Coast. Others enter the Civil Service. Two such have risen to be heads of departments in the Government service. Two have been appointed by His Majesty the King to seats on the Legislative Council of the Colony. One has for the past three years been Mayor of Freetown. Eight have at one time or other been Canons of the Cathedral, two have been Archdeacons of Sierra Leone, and two others (James Johnson and Isaac Oluwole) have been raised to the Episcopate as assistants to Bishop Tugwell.

Having sketched the past and pictured the present, may I now venture on a peep into futurity? I claim, of course, no prophetic instinct, not even what the journalists know as the power of 'intelligent anticipation,' but it is impossible not to feel that one or other of two alternatives is the probable destiny of Fourah Bay. In the first place, the *natural* course of events would be for the C.M.S. in due time to hand the College over to the authorities of the Native Church. The C.M.S., as all know, is emphatically a pioneer Society. So soon as in any given mission-field its work has resulted, under God's blessing, in the formation of an organized Native Church, it begins by very easy stages to gradually withdraw and move its forces farther afield. The last branch of effort to be relinquished is the training of native pastors. But, of course, the surrender of this must come sooner or later. The first direct step towards this was taken as the result of the Society's financial embarrassment two years ago. The Committee then decided to drop certain scholarships which they had heretofore maintained, and the Native Church has very cheerfully shouldered the burden. They also decided to raise the fees to such a figure as would make the College self-supporting in all respects save the allowances of the European staff and the maintenance of the fabric, and there can be no doubt that as soon as the Native Church has become accustomed to these increased responsibilities, the question of absolute withdrawal will come within the range of practical politics.

But meantime a more ambitious scheme has been put forward. In West Africa, as elsewhere, the colour question is ever present, often acute. The educated Native longs, and rightly, for the day when complete autonomy in Church and State shall be his. He is sincerely grateful to England for past parental care, but he feels that the continued presence of white men at the head of all departments emphasizes by implication his own inferiority. And so he seizes upon anything which will imply equality. He learns that India now has her own universities at Calcutta and Bombay. Why should not West Africa have hers? African students have shown themselves capable of receiving culture up to the degree standard; African tutors have shown themselves capable of imparting it. Why not then a West African University? Most of us who see West African education at close quarters feel that the time is not yet ripe for this, but the Government of the day has reasons of its own for lending a sympathetic ear to the cry. The daughter colony of Lagos is developing more rapidly than Sierra Leone. If each follows its own bent, Lagos will soon have in all probability big educational establishments of its own, and the difficulty of making Sierra Leone the centre of any comprehensive scheme will be increased. Thus it comes to pass that definite proposals for a West

African University with Fourah Bay as the central college are in the air. What the result will be remains to be seen, but I have said enough to conjure up visions of still greater glory for the dear old place.

And now my story is told, but I cannot close without bespeaking, on the behalf of these young brothers, the earnest, sympathetic and intelligent prayers of my readers. They are men of like passions with us, but without the many aids to right-doing and barriers to wrong-doing which help to keep many a man straight in England. They go to face (in the interior Missions) temptations a thousand times greater than my readers or I have ever had, or are ever likely to have to face—temptations of which friends in the homeland can have but the scantest conception, and at which those from the field can only vaguely hint. They go without that moral grit which a clean, pure ancestry of many generations has given to us as a starting point, and there is very little of public opinion to fear if they fall. Can any one wonder that from time to time comes the painful duty of disconnecting some missionary agent who in college days had been a man of much promise? And yet, notwithstanding much that we cannot but deplore, God *is* honouring and blessing, sometimes in a wonderful way, the work of these young brothers. Readers of the *Intelligencer* will have seen, from time to time, accounts of the marvellous awakening in the Jebu district of the Lagos Hinterland. Revival would be an inappropriate term, for it is a first awakening, but it is every whit as spontaneous, and as unaccountable along the ordinary lines of cause and effect, as anything happening in Wales or in Uganda. For who and what are the instruments whom God is using? Not the European missionaries, for up to three years ago not one such had worked in the district, and the one now there is lent by the C.M.S. for *pastoral* rather than evangelistic work. Not the native pastors, for they too have only been occasional visitors. Not even educated laymen from Fourah Bay. The men who have begun the work are known in West Africa as catechetical agents. They are almost our lowest rank of spiritual worker, and, indeed, are primarily elementary school teachers who are being tested for the higher work. And yet a whole tribe is now seething with spiritual fervour as a result of their work. The missionary goes into districts where not even one of these has yet been working, and he finds that, as the result of reports from elsewhere, the people are already meeting and praying in their own crude way for—what? for the Great Spirit, and for some one to teach them about Him.

In the Sierra Leone Hinterland we have a network of native agents similar to that which has been so blessed in the Jebu country. As yet our work is comparatively sterile; a little handful of converts here, a promising bit of work there. But who knows how soon the fire will burst forth? 'Not by an army and not by a host, but by My Spirit, saith the Lord of Hosts.' And the Spirit, like the wind, breatheth where He listeth. The great need in our interior Missions just now is for European superintendents, men who combine some measure of evangelistic power with all those qualities of tact and temper which



make successful leaders of men. It is a life of intense stress, and in West Africa the stress must be borne under conditions of generally enfeebled health; but there is a fulness and a freedom in the life that make it very fascinating, and the consciousness of living one's life where the need is so great is ample compensation for climatic drawbacks. But, of course, the dominating motive must ever be an earnest desire to win souls for the Saviour, and the conviction that some specified field is where He wills that His servant should do it. JAMES DENTON.

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## WORK AMONG JAPANESE SOLDIERS.

A Paper read at the C.M.S. Japan Mission Women's General Conference,  
May 19th, 1905.

By AMY C. BOSANQUET.

‘Truth's supreme revelations  
Come in sorrow to men, and in war come to nations.’  
*Lytton.*

NO apology is needed for this subject. The soldier, his needs and his family's needs are foremost in our thoughts to-day, and there are certain opportunities now which may not last long. Besides which, God is giving the joy of much success and promise of success to some of His servants who are working in this particular field.

We have our Lord Jesus Christ's own special word for times of ‘wars and rumours of wars,’ and that word is, ‘See that ye be not troubled.’ When the fighting nations and the watching nations are sore troubled, His own people are to keep strong, calm hearts, stayed upon Him, and so be ready for service. Truly, we need that word to brace us to our best endeavours in these days, when life seems, as has been said, ‘a thing of tears and blood and desperate endeavours, a thing of battle always.’ Let us be thankful for one thing. This is no common war, but one which deserves our best efforts. It almost seems as if we were living again in the times of the great struggle of little Greece against Persia. We little thought, in our old schoolroom days of history drudgery, when we were surprised into secret enthusiasm over the story of Marathon, that some day we should ourselves live among the people who, perhaps, of all moderns, most recall the characteristics of both Athenians and Spartans; that we should stand very near to a war waged with hearts charged as full with national feeling and self-sacrifice, and see man after man we know go out to win victories which will certainly take rank among the ‘decisive battles of the world.’

Such a war means terrible sorrow, anxiety, often poverty to the women, and yet ‘there is a joy in strenuous days,’ and they are rising nobly to do their share and strengthen the hearts and hands of their men. There are many still living who have seen actual fighting and devastation in this country in the troublous times of the peasant risings, the Satsuma rebellion, and other disturbances—women who have helped their husbands and sons to fight, who have carried water and provisions at the risk of their own lives, and seen men shot down before their eyes. The younger generation are as eager and ready, with wonderful self-effacement, to endure, or, with a new energy, which has surprised us all, to do active work in the Red Cross Society, Ladies' Patriotic League, and in many other organizations and private ways. The Christian women are well to the fore in the World's Women's Temperance Union and in a variety of local good works. I think, perhaps, sometimes the non-Christians have a sad sense of

inadequacy, somewhere, somehow, in their work. The wife of a Government official said to me one day, speaking of hospital visiting, 'You have something to say! You can comfort them! We can't!' But oh! how little we who 'have something to say' seem to be doing—at least in Hiroshima! And yet 'work among soldiers' means so very much.

In a country which has conscription, where so many are trained year by year, and far more are liable to be called out in war time, the army is a great reality and a great force in the country always. Just now, military service is claiming old and young from all homes, rich and poor. So 'work among soldiers' means far more than it does in England, and there is more or less to be done everywhere among those going soon or returned on sick leave—not only in the garrison towns.

I have not done much definite or systematic work. The ordinary duties (work among women, &c.) leave little time or strength for special army work, and I am sorry to say our little Soldiers' Reading-room came to an end six years ago. Still one cannot help seeing and hearing a good deal at Hiroshima. Visitors who come there sometimes say, 'We realize the war for the first time here.' One can hardly go out without meeting baggage and artillery trains, men marshalling in the streets for their last march in their own land, down to the harbour, or being brought back sick and wounded, often still in their stained uniforms and battered caps. Men from all parts of Japan call from time to time to say good-bye, and we have had more or less hospital work since shortly after the end of the China war. So, though I fear I have little of value to contribute, I should like to say a little about the army system on its moral side, and on soldiers going to the front, at the front, and in hospital, and then on the army nurses.

1. It is only within the last year that I have realized what a great and powerful moral training-school the army can be, and, to a great extent is. Of course, we know its limitations, and that some men find it quite the reverse of moral, and come back from it worse than they went. But I am going to speak of the better side. Many of the officers really have high ideals. There are great possibilities, and we should pray that the Church may be guided into closer relations with this mighty organization, in peace time as well as in war. The failure to get definite leave for Christian pastors or catechists to go with the troops, as they did in the China war, was a great loss. On the other hand, the Emperor and Empress's gift of £1,000, the other day, to the Y.M.C.A. work at the front is most encouraging. The fact of so many of the Christians, workers, and even a few ordained men, having been called out to take their share in the hardships and dangers of actual war will surely prove a great help afterwards. These men will come back—they have begun to do so—with characters strengthened and settled, having gained invaluable experience, with a new grasp of the vital realities of life and death, and a practical knowledge of men and confidence in handling men. I was simply delighted by the quiet authority and kindly ease with which a Christian wounded non-commissioned officer—a worker—talked to the men in his ward. These men will understand army matters and soldiers' needs so splendidly! We look to them for great things in the future.

Hitherto, it must be acknowledged, the army has been, in Hiroshima at all events, very difficult of access or influence, except as to a few, a very few individuals. Its very completeness (on the surface) makes it harder.

Probably you all know that it has its own definite moral code—the Emperor's Military Rescript, including the summary which may be called the soldiers' Ten Commandments—though I am ashamed to say I did not until last summer, when a sergeant lent it to me, saying, 'You ought to be well up in this if you work among soldiers.' It is, of its kind, one of the



finest ethical standards ever raised for any people. Its precepts are drilled into every new soldier, put up in the barracks, learnt by heart, lectured on by officers and Buddhist priests, impressed and re-impressed at every turn. Each man has them in the little black cloth pocket-book which is one of his most important possessions. In that book his record is kept—the main facts of his previous life, then every reward and punishment, every event in his military career—the war items in the one I saw being entered in *red* ink. He must carry it back to his home when he leaves the army, and have that record copied at the local Government office; and he must keep it all his life.

It was stated in a magazine lately that a man cannot enter the Japanese army unless he bears a good character. But I believe any man who is physically fit may be taken as a private, unless he has been convicted and undergone sentence for a *major* offence. *That* disqualifies. Minor offences or private bad character do not disqualify, but if anything is known against a man, he is carefully watched and disciplined, sometimes, it is said, with excellent results.

It is a great thing that there is, ideally, a high moral standard, that officers are taught that they have responsibilities, that character tells. But a link with the Bible is wanted. One great need now is a thoughtful booklet, to be written by some one who understands army feelings, clearly setting forth the relations between the Imperial Rescript and our Christian teaching, showing that they are not opposed, and showing much more which I need not stop to speak of now. A soldier asked me to do it last year, but it is beyond me.

To revert to the subject of the officers, some of them take a conscientious, individual interest in the men under them, even taking the trouble to get special information about them, their circumstances, reputation, &c., from their own towns or villages. They often become wonderfully quick at reading a man's character accurately. 'Such officers,' remarked my informant, 'are well obeyed.' The same man observed that even country lads who have always lived slow, quiet lives, cutting grass in the mountains, soon change and become bright, intelligent soldiers. Only a few days ago a young officer said to me, with glowing face, that it was far-reaching work, affecting the whole country from corner to corner. (Is there not a grand sphere here for Christian officers?)

All this sounds well, but one feels sadly that while there is, theoretically, a fine system of moral training in the army, there is really a great spiritual dearth. The ethical code is studiously impersonal. 'Heaven' is mentioned in the pocket-book, and once, at least, as if above the Emperor. Otherwise, the Emperor is supreme. There is, of course, nothing to help souls to come into communion with the True God—nothing to give peace—nothing to give power to cope with temptation. Yet the trouble is that many officers and others are absolutely unconscious of this, and, satisfied with the results of their regulations, they are not alive to the need of anything more spiritual for their men. We used to have a little Soldiers' Reading-room, with English and Bible-classes, but it was closed because of the opposition of some of the officers, who said that they could take care of the morals of their men and needed no outside assistance. There was a good deal of persecution at that time, and the soldiers of our division have never since dared to come to church in uniform as freely as they used to do. Yet now, in war time, the officers have to let the men comfort themselves with charms, even saying that it is very serious to shake their confidence in those precious little white folded papers, because they give so much courage.

It remains to be seen whether the war will bring out the unquenchable

thirst of the awakened human soul for the living God, or whether we shall have a hard time afterwards from those who maintain that the cult of the Emperor, of ancestors, and of 'Bushido' are all-sufficient and have won the day. Certainly, all of us who have been in contact with the soldiers lately can testify that in this war time very many do feel, individually, the need of something more. The results of the hospital and railway station work prove very much in this direction most touchingly. I think that a marvellous work of preparation is going on. May we all have grace to pray and labour in the right way at this critical time!

Let me say here that though I spoke just now of the help which it is to understand the soldier's ethics and his point of view, I do not at all mean that he should always be approached on the professional side. In the main, let us deal with him as with any other human soul, getting under the uniform to the heart, and not even harping on the texts supposed to be 'appropriate,' of which English soldiers sometimes say they get heartily tired. Let us give the soldier a chance to be just a *man* again. For this reason, I think that though Soldiers' Institutes and such kinds of work are much to be desired, it is very desirable (so long as numbers are small) to get soldiers to join ordinary Bible-classes, and give them glimpses of home life, as our married missionaries can best do. They love children, and children open their hearts. In the hospitals a visit from a child delights them more than anything.

2. With regard to men going to the front, some here have taken part in distributing portions of Scripture and tracts to outgoing troops, and we know that in a few places missionaries have been able to do so on a large scale on the parade-ground, while in Osaka, and, no doubt, in other places, much has been done at the stations. I am thankful that they are thus met on the way. In Hiroshima detachments are continually passing through, being quartered in the city, sometimes for a night or two, sometimes for much longer. But we have no station work (I do not think it would be possible as it is their terminus), and the troops come and go, purposely, so quietly and mysteriously that it is very difficult to do anything. I fear we have practically given up trying to grapple with the huge numbers. The only way would be to have a special man worker detailed for that alone, to go round from house to house, and this would be an endless work. The other day I was sent for to Ujina, our port, to see an Osaka man whom I met here at Arima as a convalescent last summer. He was on his way out, but, being in charge of baggage, could not come to my house. Mrs. Murata, the Japanese pastor's wife, and I went down, and were just in time to have a little talk and give him a supply of reading for himself and his comrades during the voyage. We sat on the floor in his inn, all among the baggage, with the other soldiers close by. They embarked an hour or two later. But, as a rule, I feel that this sort of work is for men, rather than for us, to do.

We long, though, to be able to do something to help them to go out in a right spirit. Perhaps some of us have seen and heard the heroically reckless behaviour and wild laughter and talk of non-Christians 'going to die,' as they say openly, and have felt all the more the beauty of the trustful, brave, self-sacrificing, yet hopeful, prayers and last words of the Christian men.

The days just before embarkation have been turning points for some, we know. The story of one man, Ishikawa San, who was killed at Nanshan, has been in all the Japanese Christian papers, copied from *The Light of the World*. Another, Ogura San, came three times to my house, on his way from Kanazawa to the front. He was longing to hear all he could, in those last, precious hours, and though he hardly knew anything when he



first came, he went off quite joyfully, saying that *now* he feared nothing. When we heard how terribly the 9th Division suffered at Port Arthur we were anxious about him, but he came safely through the siege, and is now further north. He writes very often, and almost always says, 'I do not forget Jesus Christ,' or something to that effect.

Mr. Woodward last year, and Mr. Williams this year, have baptized two soldiers on the point of departure—one from Tokyo, at the special request of himself and a missionary there; one, this February, from my Sunday afternoon Bible-class. The latter was in the artillery, studying to be a surgeon's assistant, and was not sure how soon he would be called to active service. As it turned out, he had to start the Friday after he was baptized; it was his last Sunday. I shall not soon forget his last evening, which he spent with me by special permission, unexpectedly granted, and his happiness and eager appreciation of the different Psalms and Bible passages which I suggested to him for future study alone. On board ship he wrote that he was always singing 'Onward, Christian soldiers, marching as to war!' He sends long letters, sometimes in English, sometimes in Japanese, and clever sketches. In one letter (Japanese) he says, 'When the camp is quiet at night, and I turn to the lamp and read the Bible, love and heaven, everlasting, unbounded, seem to rise before my eyes, and my heart becomes peaceful. How can it help being at rest when I read, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," or "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me"? And then, when I pray "Our Father," how strong become my spirit's hopes and aspirations, it is beyond the power of words to tell.' He has just sent an English letter containing these words in large characters, 'Soldiers who have victory in hearts, by the help of God, can get a victory over any powerful enemy.' He has read the Book of Psalms twice through since he went out in February. He writes now from the neighbourhood of Mukden.

3. It is a great joy to see, from instances like this, how faithfully Christians are 'holding fast' and growing, too, at the war. There is a great deal of Bible-reading going on, to judge by letters. The pocket New Testament becomes a very precious friend and comforter.

One man whom I met in hospital, recovering from typhoid, a Christian in heart, though not yet baptized, spoke enthusiastically of what the New Testament had been to him when he read it by the bright autumn moonlight, a little apart from the other men, on the wide plains of Manchuria. 'The Bible has been my comfort through my illness here in hospital,' he said, 'but it was best of all *there!*'

A Hiroshima Christian sergeant-major wrote that his only two pleasures were letters from home and reading the Bible, which he was going steadily through.

My Japanese helper and I try to write some helpful message and send a Gospel magazine every month to each of a long list of officers, doctors, and men whom we know, and they write most gratefully. One young lieutenant, who used to come to Miss Gregg's and my Bible-classes, wrote in answer to a letter in which I had quoted, 'I am with you alway, even unto the end of the world,' 'When I think of those words, I can go without fear into the storm of bullets and the smoke of the guns.'

Several have had marvellous escapes. One artillery captain, who still says that he cannot understand the existence of God, owned gravely on his return that 'some very strange things did happen over there.' He himself was shot right through the face and mouth, but without being seriously injured—in itself hardly less than a miracle. I have heard of a

learned man who remarked to a catechist, 'You Christians always believe in Providence. I never did until lately, but this war is convincing me that there must be truth in what you say.'

I cannot help often thankfully recalling the words, 'O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle.' A Christian sergeant-major, who has been in many campaigns—quite a veteran—wrote that he was 'compassed about with songs of deliverance.' He had experience of answered prayer, in a moment of great peril, at the storming of Tientsin, in the North China affair.

Here I should like to give you a few words from the letter of a missionary, the Rev. John Macintyre, at Hai-cheng, written on February 18th. After speaking of one of our Christians, a railway engineer, now in the army, to whom he has been very kind, he says, 'We have been very fortunate with all the Japanese we have met. The Christians among them have a way of finding us out, and we have been much refreshed by the intercourse. Our Chinese, too, are greatly stimulated. Everything is so go-ahead in Japan! . . . This is a seed-time for Manchuria and all China, and we look for fruits such as will revolutionize the age. Our commonest Chinaman is much struck with the fact that your men of brains and position are the most forward sometimes for Christ. . . . What we here covet in the Japanese is their independence and their "forwardness." Though war is a dreadful evil, we cannot but say it is like new life to our Chinese, Christians and non-Christians alike, to come into such close and long contact with the Japanese troops.'

Mrs. Richardson, who came from England at the beginning of the war to help in the hospitals, and is now working devotedly in Hiroshima, and doing much good in a quiet way, went over to Port Arthur lately under the auspices of the Red Cross Society. There she was asked to address a little informal gathering of Christians, including a head-surgeon, a captain, and others. These lonely isolated believers were hungry for helpful books for themselves and their men; she gave them all she had, and has sent a further supply since. It is touching to think of the little groups of Christians and inquirers everywhere, strengthening each other and realizing something of the communion of saints amidst the awful stress and strain and bloodshed of actual war.

What that strain is to thoughtful hearts is plain from the letters which come from the front. I have been distressed by those from one man who hopes to be baptized on his return. He cannot reconcile the cruelties inevitable in war with his conscience. His descriptions are too sad to quote. I will only mention one little story. One day he went into a trench full of dead, and saw standing there a very young soldier, in tears, with a pair of scissors in one hand and a bit of paper in the other. Going up to him, my friend asked what he was doing, and he said he had heard that both his elder brothers had fallen in this trench, and he had come to find them, and, at least, get locks of their hair. He had already found one, and had just caught sight of the other. Truly, war is a terrible problem, and the fighting men need all the sympathy and help we can give. And, oh! let us pray more earnestly that wars may cease to the ends of the earth!

4. We pass on to the Hospitals. 'Glorious wounded,' the picture post-cards say, but a specially gifted officer who came back from Mukden with one leg gone and the other terribly injured, said, playing on the words, 'People talk of *wounds* of glory' (the Japanese idiom), 'but I call them *woes* of glory!' Oh! what a world of weariness and suffering, patience and pain lie in the words, 'Returned wounded!' The hardships of the journey alone must be great, though the Japanese do their very best for the sick and



injured. The faces of the poor fellows when they land are indescribably pathetic—so anxious and hunted and hollow-eyed. A few days' rest in hospital works wonders. Still, those of us who have been much among the severe cases know and see things of which we can hardly speak, especially since the horrors of frost-bite have been added to those of shot and shell. Blind, with both feet gone; wounded deeply in the spine and side, both feet gone and all the fingers, except the thumbs; face half gone, jaw shattered: such cases are not rare. It is infinitely sad to see the helplessness of these strong men and the struggles of the boys (many are little more), clinging to life, through repeated operations, and with desperate wounds.

Some of you are doing more hospital work than we are doing in Hiroshima, and can tell more of evident fruit. Since coming to this Conference it has been wonderful and stimulating to hear of the great work at Kokura and elsewhere. Our methods have chiefly been—Distributing Gospels, papers, and booklets to as many as possible, having meetings with addresses and hymn-singing in the recreation rooms, quiet bedside talks, and informal talks to groups of men, often helped by a large Bible picture.

Three of my special friends have died. One, who knew nothing good about Christianity when he first entered the hospital, came to have full, beautiful faith; he said to one of the nurses a little before the end, 'I believe in Jesus Christ as my Saviour, so I am ready to die at any time.' The two others showed signs of faith. One of them had been shot in the spine at Telissu. The other, a soldier-servant of Baron Kodama, returned with a diseased leg; at last it was amputated, but he was so weak that he sank immediately after the operation. I was thankful to remember that we had prayed together the day before.

Truly, for such as these the hospital is a school of pain. Oh! to be able to show them the eternal Love through the pain! That it is not all blind chance, nor fateful retribution, nor the end of all hope, but God's own teaching time, His purifying fire! That even death, about which some think so anxiously, is but a northern midnight for Christ's redeemed ones, only the short valley where they see between the hills earth's sunset change to heaven's sunrise, with hardly a shadow across their sky. And, while waiting for that, to say, with Browning:—

'I know Thee, Who hast kept my path, and made  
Light for me in the darkness, tempering sorrow  
So that it reached me like a solemn joy.'

'Oh! if only I could feel like that!' whispered a badly wounded man, who was dreading death, when I told him of the peaceful, patient hope of the one before-mentioned, who had passed in hospital out of darkness into light, and had gone to the Saviour Whom he had learnt to love.

None of the tracts we have now seen *quite* what we want for these great sufferers, who can only read a little at a time, and want it very plain, sometimes saying so sadly that they cannot understand. Yet those we use have been a comfort to many. A head nurse (a doctor's wife), not a Christian, said to me quite spontaneously, 'The men are so good and gentle after they have had those books given to them, and they sleep so peacefully the next night. It makes the work lighter for us nurses.'

But the cases are not all painful. A great many of the men have slight wounds or ailments, or are so healthy that they very quickly get over their injuries, and are only staying on in hospital to be watched or to get up their strength thoroughly before going back to garrison duty, perhaps very soon to the front again. For these the hospital life is the most complete

holiday from work and care and the pressure of worldly business that they are ever likely to have. A thoughtful young Christian head nurse said this strongly the other day, 'They have everything done for them, no worries, no responsibilities. If they go back to their homes to earn their living, or back to the army, especially if it is to the war, there must be anxieties. But here it is absolute rest.' Only the head of the ward has a diary to keep, a few reports to make, and orders to give. The rest are like children playing in a nursery. So it is a grand leisure time for reading, for collecting thoughts. 'Thoughts take shape—develop,' as my friend the nurse said. He wants a tract or hospital letter definitely addressed to the patients, written with this in mind. Lately the Buddhists have circulated specially written tracts, which were good as far as they went, showing from ancient examples the importance of cultivating character, exhorting the men in hospital to behave well, and do as they are told. But, as the nurse said, that was all; there was no deep thought, no real comfort. As a contrast, he mentioned a letter which one of his patients (the same who read his Bible by moonlight in Manchuria) had received from a pastor, to his great consolation. It spoke of God's own times of special work and rest, and of how He gives each to us as He sees fit; how quiet rest times in illness are blessings, to be used as opportunities for repentance, for a new start, for drawing nearer to Him, and so on, all in a tone of hope and aspiration. Who will write something like this for us?

5. Lastly, a word about the nurses, especially the women. I believe there are 3,000 trained women on the roll of the Red Cross Society—a noble band doing a great work. Happily, there are a good many Christians and others who are very nearly Christians among them. In one hospital almost all the nurses have New Testaments and hymn-books. The Christians are generally respected and promoted quickly. Once when I asked a nurse if there were any in her band, she said, 'No, I think not, now; the Christians are all made into head nurses, and taken away!' They are excellent missionaries in a quiet way, glad to give away Christian papers, &c., and often speaking a word in season. I know of men who have been distinctly helped by them. They always seem bright and brave and devoted to their work. But they have their own trials. Many have had to leave husband and children. There are very lonely, very hungry hearts among them. They sometimes come and have a little cry in private. Sympathy, a quiet talk over the Bible and then prayer comfort them so much! We have found some seeking souls, too. Some time ago we had a magic-lantern meeting at a nurses' hostel, and a little later were begged to repeat it at another hostel; they particularly wanted 'The Life of Christ.' Afterwards a nurse who spoke to us first that night came to see me, and before long asked for baptism. She had learnt a little of holy things long before, but for two years had had no spiritual help, and did not know where to go for it. Every night she went to sleep miserable because of her many faults. Then, quite unexpectedly, she had the joy of that magic-lantern meeting, and felt, as she said, that 'God Himself had come to meet her.' We see a great deal of both hospital and hospital ship nurses, and might do a very wide work among them if only we had time. The need grows greater as the war becomes longer. Lately, the head surgeon of the Main Hospital in Hiroshima (with its seven large branch hospitals), himself a Christian, appealed to one or more of the pastors of other churches on behalf of the nurses under him. He said they had been at work unceasingly for a year, and were getting tired and disheartened, needing cheering and encouragement and also spiritual refreshment.



One last thought. At this time, when the whole nation is steadied, solemnized—may we not say, awed?—by the greatness of the conflict it has undertaken, by the appalling sacrifices made, and being made, and the possibility of yet more, unknown, beyond—now, when the nation is *suffering* in the conflict—now, when the Red Cross is everywhere the symbol of love and help—now is a glorious opportunity for the Cross of Christ to be understood, for the Crucified Saviour to draw all men unto Him. Have we not felt, as we knelt by the beds of the strong men stricken down, lying helpless in their pain, and spoke of the Cross, that it had a new depth of meaning for ourselves and meant very much to them? I know that I have been touched by the quick pity and sympathy of those badly wounded men when I showed a little photograph from a beautiful picture of Christ on the Cross. Their own sufferings taught them what His must have been. One man, who died afterwards, was much comforted by having a little picture to keep in his Bible and look at sometimes when too weak to read much. They can enter into ‘the fellowship of His sufferings.’ And it is easier for all Japan, because the law of self-sacrifice, and the nobleness of laying down life for others, is better understood now than in easy, worldly days.

‘Brethren, pray for us,’ and for them, that we and they may truly know the love of the Christ of the Cross and His redeeming power.

Have we not ourselves stood outside His Door, in the darkness and cold and weariness of our pilgrimage, and cried to Him to take us in—in to His great love, without which the world is a wilderness? And have we not found Him ready? ‘Him that cometh unto Me, I will in no wise cast out.’ In Bunyan’s words, ‘I am willing with all My heart,’ is ever the answer of the ‘Man at the Gate.’

Oh! dear friends, let us bring more to the Gate, and pray and pray till *they* pray, and the Gate opens for them, and they enter in to the way which ‘leadeth unto life,’ and into the joy of their Lord and ours!

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## RUSSIAN PRISONERS IN JAPAN.

LETTER FROM MISS E. M. S. HUHOLD.

*Kawaguchi Machi, Osaka,*  
May 13th, 1905.

YOU have heard already that I am working amongst the Russian prisoners. For some time I was a little afraid that, having been sent out for Japanese and not for European Christians, the Committee at home might not approve of it, but the kind way in which you [the Rev. B. Baring-Gould] wrote about it has re-assured me on this point, and as it may perhaps interest you and some other people at home, I am going now to write to you a little report about the work.

Being very much absorbed in the work which I was doing at the time, I did not feel the least interest in the prisoners when I heard of their arrival, for nothing was further from my mind than the thought that I should have so much to do with them later on. But

when Mr. Rawlings told us that when he met 500 of them arriving at the Osaka station, one, recognizing him at once as a foreigner, pointed him out to the others, and all 500 took their caps off to him, one shouting in German, ‘Do you not speak German?’—then I felt that I should like to see them. Mr. Chapman kindly got permission for me from the Minister of War, and accompanied me there for the first time. At that time three Japanese officers, one English-speaking one for Mr. Chapman, one Russian-speaking one for the Russians, and one German-speaking one for me, accompanied us. Then we were only shown about to the different rooms, and I spoke a few sympathizing words to them in each room.

We found amongst the German-speaking people Polish Roman Catholics, Polish Jews, Russian Jews, German

people from the German Colonies in the South of Russia, and many German people from the Baltic provinces of Russia, who are Lioländer, Eshtländer, Kurländer, and Letten. They all call themselves Germans, and speak of the Russians as Russians, though they are themselves Russian subjects. All these, as well as those from the German Colonies in South Russia and the Baltic provinces, belong to the Lutheran Church; they love their Church and cling very firmly to it, though they have been persecuted on account of this by the Russians for years. For more than thirty or forty years the hearts of the Lutherans in Germany have been aching with sympathy for their brethren in these Baltic provinces, who had to endure so much persecution on account of their faith. Just in the same way the people in the German Colonies in the South of Russia love their Lutheran Church and are very loyal to it. They have German clergymen sent out to them from Germany, who go for five years at a time, as the travelling and the hardships are too much to endure for long together.

When the prisoners were brought over from Port Arthur, Germans, Jews, Greek Church Russians, Roman Catholic Russians, and Poles were all mixed up, but as soon as they were settled down a little in the barracks, on their asking the Japanese, the people of the same religion and nationality were put into rooms together. So on my first visit, when they heard me asking in the rooms to which religion they belonged, from one room they called out to me, 'We are all Lutherans here.' And then they told me how thankful they were that they had been thus put alone together, and added, 'For now we are able to pray again; it was nearly impossible to do it before as it was too noisy.' They all seemed delighted that I visited them. Mr. Chapman and I had both the impression that, though they were big, strong people, it was not possible for the Russians to conquer with an army composed of people of such different nationalities and religions, where there can be no real patriotism and where there is no feeling 'one for all and all for the country,' whereas the Japanese are such strong patriots.

At present 20,000 prisoners are put up in four squares of barracks at Hama-

dera, a place at the seaside one hour by train from Osaka. Amongst these are perhaps 1,000 German-speaking people, for all the Jews also speak German. I try to visit each place once a week. As soon as they arrived the Roman Catholic priests in Osaka brought them pictures, candles, &c., in short all the requisites for service in a Roman Catholic chapel. They put these things up in a room given to them by the Japanese for it, and there they have their regular service. The Roman Catholic priests cannot talk to them, as they only know French and Japanese, which the prisoners, of course, do not know. From the Greek Cathedral in Tokyo they immediately sent a Japanese priest to hold regular services for them, and a place, a special little wooden chapel, was built in each square in which to put the eikon and for the priest to stand in to pray and preach to the kneeling people outside. The Jews do for themselves what they can, so they built themselves brick stoves, where they baked their unleavened bread for Easter. If I were not German nothing could be done for the Protestants amongst the prisoners, for there is not one amongst the missionaries here who knows Russian or enough German to be able to speak to them. So I am extremely glad that I am able to do something for them. It is also good for the Japanese to see that we from our side do a little for them. The missionaries in Osaka have contributed an organ for the work, and the Methodist Publishing House in Tokyo printed very cheaply 500 booklets with twenty-seven German choice hymns.

And now to tell you about the work itself. Of course, after having seen them, I wished to do something for them. I cannot describe how surprised they were when they saw me first and understood that I was German and was going to speak to them. One told it to the other, but I was told afterwards that many had thought that it was a lie, especially as some of them make it their business to invent stories in order to keep up a little life, wonder, and interest in a place where they never have any news from outside. That a German lady was going to talk to them they did not believe until they were called together by the Japanese. I always go first to the Japanese officers' room and wait there



half an hour or so till they are called together. They assemble in the doctor's dispensary, which is the largest room in the barracks. At first, of course, I had to explain to them all about the C.M.S. Mission in Japan, about myself, and to apologize that I, a woman, was going to give them a Bible-lesson, for such a thing is as yet neither done in Germany nor in Russia, and none of them had ever heard a woman speak before. But when they understood, they were really all very nice and treated me with the utmost politeness. As I said before, there are four different places to which I go, and taking the attendance of all four places together, I speak every week to about 400 men, of whom one-third or more are Jews. Of course their intense wish is to hear something about the war, and their continual question is, 'Can you not tell us when the war will end?' But I am forbidden by the commander-in-chief to tell them anything about the war. The Japanese officers themselves tell them a little, but they say, 'We cannot believe that, and we do not doubt that in the end Russia will win.' But because they hear so little I tell them before the Bible-lesson a little true story; for instance, the next time I shall begin to tell them a little about the life of Gobat, Bishop of Jerusalem. After that we have a Bible-lesson. As there were so many Jews I told them that we would talk first a little about the life of Abraham, but afterwards they must also listen to the life of Christ, to which they agreed. I am very thankful to be able to say that no one could wish for better listeners than these people, Jews and all. And their interest seems still to be increasing as soon as we begin the Bible-lesson. Their eyes hang on my lips and they listen with the utmost solemnity. Nothing takes off their attention, not even the fearful groans and screams of a poor victim who just happens to have a tooth pulled out in the same room by a young Japanese doctor who has not the least idea how to do it. I only wish you could see them once, for if one wants to have a right impression one must see them for oneself, as no description can suffice. We end with singing some hymns. When we did so for the first time I nearly broke down, for if I had shut my eyes I could have believed I was in a church in Germany. Words cannot express how grateful they are

and how they thank me each time when I say 'good-bye' to them.

Many of the Russians cannot read or write, and there is nothing the Japanese despise so much as not to be able to write one's own name, so it gave me much pleasure to show the Japanese officers how beautifully the German Lutherans had written their names for me (as those who wished to partake of the Holy Communion), and I told them that in the Protestant Church all possible pains were taken to have everybody taught how to read and write, because all had to read their Bible. I think the Japanese are very much struck with the difference between these Germans and the real Russians. Many of the Lettish people and the Jews talk German, but cannot read or write it; the Lettish, who are also all Lutherans, only read and write Lettish and Russian, and the Jews read and write only Hebrew and Russian, though they talk German too. Amongst those people who come to my meetings we have now established small schools where the people who can read and write German teach the others how to do it. Happily I could get German readers in Osaka.

Now I must tell you about the really wonderful Communion Service which we had on Friday in Easter week. I began this work amongst the prisoners a few weeks before Lent, and after we entered Lent three of them tried to speak to me alone after one meeting and asked me if it was not possible for them to get the Holy Communion in this Lent time, as they had such a strong desire for it. One of these three told me that he had not been able (being in the Russian army) to get it for seven years, and another said that he had not had it for three years. I was very glad to be able to tell them that I thought it would be possible. Then I asked in every square of barracks for the names of those who wished to partake of it, and 300 gave in their names. Many amongst these were very anxious to have the Holy Communion in the real Lutheran way. I told them that they could only receive it here from a clergyman of the English Church, but that, though I had joined the English Church twelve years ago, nobody in Germany had turned me out of the Lutheran Church for that. Hearing this, they were satisfied about it and gave in their names as wishing to receive it. Many

preparations were needed for it, and so it took several weeks before it could be done, especially as for every foreigner a special permission has to be got from the Minister of War in Tokyo to be allowed to enter the barracks. And this permission for the two clergymen who were going to administer it came only the day before, when already all other preparations were made for it, so that a good deal of anxiety was also connected with it. But it all went off beautifully. The Japanese gave us a beautiful large room for it in a new square of barracks, built for a hospital for the prisoners but not yet inhabited, so that we were there really quite by ourselves, without any Russian spectators at the windows. And this was just what the communicants had asked for, because, as they said, the Russians would so despise them and mock at them for having the Holy Communion without candles and pictures. When the hour came they were all brought there from the four different squares of barracks. Only one Japanese guard accompanied each troop. One could see how they had taken pains to make themselves as clean and respectable as possible. Many of them, who only possessed very dirty, ragged uniforms, put clean, washed white shirts over them, so that they also looked quite nice. Now and then there was one amongst them who was dressed a little better. And then we had a most wonderful, solemn service, the whole being, of course, in German. Mr. Tyng, of the American Episcopal Church, who knew more German than any of our missionaries here, read a sermon from a book of printed sermons which I happened to have out here; and we had our real German Communion hymns. For the Communion service I had translated the Communion Service out of the Prayer-book and used as much as possible the proper words out of the German Communion Service to make it a little familiar to them. Mr. Rawlings assisted Mr. Tyng and administered the wine to them. As I said before, it was a most wonderful, solemn service and all went off beautifully. But here, too, one cannot give a description of it, one must have seen it, and I am sure that every one would rejoice from the bottom of his heart with these poor German Russians who, though being prisoners in a heathen land, were at last again so happy as to

be able to partake of the pledge of their eternal salvation through their beloved Lord Jesus Christ. What rejoiced me more than anything was the thought that all these, though the spiritual lives of some of them may not be very deep, were earnest and true believers in Jesus Christ, for as soon as a German begins to doubt he would no more receive the Holy Communion. Mr. Rawlings was especially struck with the solemnity of it, and I hope that he will write and tell you himself about it. He also called my attention to the fact of the five nationalities who were represented there, all Christians and all on duty in this service—Mr. Tyng, an American, Mr. Rawlings English, myself German playing the organ, the Japanese guard who was present happened to be also a Christian at heart (though I do not know whether he has been already baptized or not, but I know that he is a believer), and the Russian prisoners receiving the Holy Communion. After the service they were immediately quietly conducted back again to their different places, and we went home rejoicing and full of thankfulness towards God Who had permitted us also to minister to our brethren of the same household of faith in a heathen land.

I need not tell you that it is a special pleasure to me to speak of Christ to so many Jews. They come because they find it interesting, and they say, 'We are Jews and we will die as Jews, therefore it can do us no harm to hear about Christ. We know that the Messiah has not yet come.' Then I say to them, 'But how can you think that God would do such a thing as to take Jerusalem, the Temple, and your whole land away from you before He sent the Messiah? If He had done so, He would have done a very foolish thing and He would be no God, for a God would not do such a thing,' and they are speechless. When I ask them, 'Do you think that you will go to heaven when you die?' they answer, 'Yes!' But when I say, 'How can you go to heaven now, when you have no more sacrifices? You know even the High Priest could not go into the temple, into the holy of holiest, without a sacrifice; how can you go to heaven without a sacrifice?' then, too, they are speechless. You can think how I rejoice to tell them of the one Sacrifice, made once for all. I am so very glad that so many are coming.



It is only quite lately that I went to the hospital, where the wounded prisoners are. There were about thirty German-speaking people and twenty-eight of them were Jews. When I told them that I would come again and tell them something, but only on the condition that they listened quietly to all that I told them about Jesus Christ, they all said they would be very grateful if I did so. I am very much looking forward to going there again, and I should like to ask your prayers quite especially for the Jews, that they might not reject this opportunity which is given to them in such an extraordinary way whilst they are prisoners in a heathen land.

The Japanese are very nice to the prisoners. One of the prisoners said, 'I did not know that the Japanese were so kind.' The other day I witnessed a very touching scene. The Japanese officers had given me a soldier to conduct me to another square of barracks. At the same time about 200 prisoners were marching in the middle of the same road, being transferred to another square. Suddenly my Japanese guide left me, jumped into the middle of the marching troop of prisoners, took the hand of one, pressed it and looked smilingly into his face, and the prisoner did the same back again, and so they marched on together for a long time, holding each other's hands, from time to time shaking them, and looking lovingly at each other. I thought my guide would never come back to me. But at last he came back and I said, 'Are you friends with that prisoner?' He said, 'Oh, we are very great friends.' I said, 'But you cannot talk to each other!' 'No,' he said, 'we can never talk to each other, but I have seen a great deal of him, and when we meet we always do like that.' The Japanese officers are also very nice to them; they teach them games, such as football and tennis, &c.

I am glad to say that this work amongst the prisoners has also opened some work for me amongst the Japanese officers and soldiers in the barracks. As I said before, when I arrive at the barracks I go straight to the officers' room, where I wait until the prisoners are called together. In the officers' room of each square are four or five young officers who have been wounded in the war and are now deputed to

manage the prisoners. They really do the work, but in order to give more air to the thing in each place quite an old officer is put at the head of the office, and they have to ask him for everything. Most of these older officers have never heard enough of Christianity to really understand what it is, but they are very willing to hear, especially as some of them are *very* sad, having lost their sons in the war. These are so thankful for a little sympathy, and so attentive when I tell them of the Bible. One old officer said to me, 'We are five officers here and I will call them all together the next time so that you can talk to us.' The younger officers heard of Christianity whilst they were in hospital in Osaka. But as the different hospitals for the wounded soldiers are divided amongst different Churches in Osaka, it just happens that we have no work in the officers' part, which is allotted to the Presbyterian Church. And so I am very glad to be able now, whilst waiting for the prisoners to be called together, to read the Bible with them. They seem to be very much interested in the wonderful things which are spread out before them. At first one officer who understood a little German was always at my side during the meeting for the prisoners. Now that they have seen that it is quiet and nice, they leave me generally quite alone with them. But just this officer was so struck with the attention and solemnity with which they listened, that he said to me, 'When I was a boy I heard much and even believed once, but I lost all that faith many years ago; now, however, seeing this, I want to believe again and wish to be able to become a Christian. I have many questions. May I come to see you at your house in Osaka the next time I have a day off duty?' Of course I was only too glad to invite him to my house. One day some of the officers asked me why we did not cross ourselves like the people of the Greek Church. This caused me to take to them the next time a series of pictures which I have about the Reformation and to explain to them all about the Reformation, in which they were very much interested, and I was so glad to be able to explain to them a little the differences between the Roman Church, the Greek Church, and the Protestant Church, and how it all came about, for

having now the services of these different Churches every day before their eyes they naturally think about it and wonder at it.

But this work amongst the prisoners opened up work not only amongst the Japanese officers and soldiers, but also amongst the Japanese interpreters, of whom, perhaps, six are kept in each square, and the Japanese doctors who are kept to look after the health of the prisoners. And, of course, travelling so often by train, I meet all sorts of people to whom I can talk about Christ, and who invite me to come to see them. All the German-speaking prisoners asked me for Bibles, and one asked me for a German hymn-book, which he missed so much. I was so glad to be able to let him have one, which I originally had ordered from home for a Japanese judge who had become a Christian and understood German very well, but as he died I never gave it to him. I had also many German books which, through a mistake, were sent to me long ago, but which were not suitable for the Japanese. Some of them were very valuable. I had wondered often before what I should do with them, and I was often on the point of tearing them up, as nobody, as I thought, was ever going to read them here, and it would have been too troublesome to take them home again. But each time when I nearly decided to tear them up I thought again that it was a pity to tear up such good books, and so I left them. How glad I am now not to have done it, for the prisoners were only too delighted to get them. I have written an article in a German newspaper and asked the people to send me out books for the prisoners; but, unfortunately, it will still take some time before they arrive. When I said to the prisoners, 'In three months' time you will get many nice books,' they answered, 'Oh, by that time we hope to be all back home again.' But I am afraid this hope will not be fulfilled. I got from the Bible Society a grant of forty Bibles for the prisoners, all that they had in stock; but as these were so few amongst so many people, they had to draw lots for them. The morning I took the Bibles to them, I had not been able to make the lots at home, so I took the paper for the lots

with me and began making lots in the train. My fellow-travellers asked me what I was doing. I told them and asked them to help me, and immediately nine people, men and women, helped me. So the Heathen made lots for the Christians that the Christians might be able that day to draw lots for Bibles. We are now waiting very anxiously for the arrival of another grant of Bibles, which is promised to us from the Society.

Now I want to ask you for your prayers for this work, that the Christians amongst them may get a deeper knowledge of God, and that God may reveal Himself to the Jews, and show to them the true Messiah Whose grace and mercy excel all human expectation. And also I want to ask your prayers for myself that I may do everything to God's glory only, for this includes everything that is necessary.

I am very thankful that I am able to postpone my furlough for a year, and so can continue this work a while longer.

Since writing the above I went again to have a meeting in one of the squares. Two of the men again tried to speak with me alone afterwards, and they told me that there was one man who wanted very much to be confirmed, that he also might be able to receive the Holy Communion. They said that his parents were also German Lutherans, but that the Greek priests had taken him and baptized him, and since then he had never been taught much, because the Greek priests did not teach much, and they had not allowed him to be taught by a Protestant clergyman; but if it could be done here, he would be very glad, because it would be so difficult for him at home. And they also spoke to me of a Jew who wanted very much to become a Christian and to be baptized. It will be the Jew who is always waiting for me at the gate and looking out for my coming; and when I had not been able to go one day, he said to me the next time, quite reproachingly, 'You did not come last Saturday, and we did wait so for you.' It is wonderful to see how they seem to think that after this Communion service everything is possible in this heathen land; and, of course, we shall all be so glad, and hope that God will make it possible.



## IN MEMORIAM—FOUR DECEASED MISSIONARIES.

## I.—JAMES LEIGHTON.

THE name of this venerable missionary, who passed away last month in the Herefordshire village of Kilpeck, is rather deeply graven than widely known. For the honour of his Master and for the good of the Church, a *Life* of one concerning whom the late Bishop (Fraser) of Manchester said, 'There is not a clergyman in the diocese who has had such a wonderful career as James Leighton,' ought to be written, short and soon.

Meanwhile a few notes will be acceptable to readers of the *Intelligencer*.

As a Lancashire lad of sterling character and great promise Leighton attracted the notice of the Rev. J. Rowley. That gentleman had, when Master of the Lancaster Grammar School, numbered among his pupils Dr. Whewell and Professor Richard Owen; and he offered to teach Leighton Latin and Greek himself, while he persuaded other clergymen to instruct him in Hebrew and Mathematics. This went on for six years. Next Leighton went to Islington, received ordination, and was sent (in 1854) to assist the Rev. T. V. French in St. John's College, Agra. The two were together through the Mutiny. In 1858 Leighton was sent to Amritsar and had charge of the school there. Among his Moslem students was a youth from Narowal, named Sadiq, whose heart the Lord opened. He attended to the things that were spoken by the missionary and was baptized. This was in 1859.

Next year Leighton's health failed, and he was put on board ship by Dr. Bruce in Calcutta, more dead than alive. He was never permitted to return, though while Rector, for thirteen years, of a country parish, he frequently offered to do so. In 1874 he went to New Zealand and worked in close association with the Bishop of Nelson as his examining chaplain. Ten years later he returned to England, and many and marvellous were the transformation scenes effected during his incumbency of Harpurhey, a densely populated Manchester suburb.

Mr. Leighton retired in 1901, not into inactivity, but from the responsibility of a vast cure of souls. For the last three years he has been at work for God, helping his clerical neighbours, or teaching the children around him. A flourishing Gleaners' Union among these latter testifies to his lasting love for C.M.S. And, to show another way in which his works follow him, it should be mentioned that two young men, whom he taught as Mr. Rowley taught *him*, were among the candidates for ordination this Trinity.

To return to his work as a missionary. Ten years after Leighton left India the present writer found his memory fresh, and learnt what manner of man that was who won the first young convert from Narowal for Christ. And during an intimacy of more than thirty years that followed, again and again he has had evidence that Mr. Leighton's love, holiness, diligence, and scholarship (in the order given) were the main features of a personality that, whether in England or New Zealand, never lost its grip on Sadiq's heart and life. There is little doubt that when the tidings of Mr. Leighton's death reached Ajnala, that same man, now the grey-headed pastor there, wept, as did the little children in Kilpeck last month when his body was carried to the burial:—

'Who art thou that wouldst grave thy name  
Thus deeply on a brother's heart?  
Look on this saint and learn to frame  
Thy love-charm with true Christian art.'

ARABI.

## II.—ARTHUR LAWRENCE.

MAY I be permitted—as one of his oldest friends and colleagues in the field—to write a few lines in memory of our dear brother, Arthur Lawrence, who has so lately been called home to his eternal rest? With the keenest sorrow and grief we learned on June 14th of the sad tidings which the Committee had received on the 13th per cable from West China. Having just arrived ourselves in England three days previously, it came with peculiar force to us when we heard our dear brother had arrived in the heavenly home exactly one week earlier than we had been permitted to arrive in our earthly home!

It was in 1897 that I first met Mr. Lawrence, at our Farewell Meeting in September of that year, and that same autumn we sailed in the same party together for China. He was always so calm and self-collected under all circumstances, and if there are two virtues which were manifested in his life more than others, they were those of *love* and *patience*. Now those of us who have lived in China know well what a power there is in the man who possesses these virtues *at all times*, as did our departed comrade; he was the most steady-going man in his study of the language I have ever come across, and in this respect, as well as in everything else, specially his willingness to subject himself to rules and agreements—I say in all these respects he has left one and all of us a bright, Christ-like example. He seemed to have been the right man to take charge of the Bible School for the C.M.S. and C.I.M. work in Western China, for God has graciously owned his labour and enabled him to start this important branch of the work with conspicuous success. May 'the same Lord'—oh! thank God we have the full knowledge *He is 'the same'*—carry on His work and speedily raise up another with 'like precious faith,' to fill this important vacant post. This heavy loss calls us all to *pray on* to the Lord of the Harvest to raise up and thrust forth men and women into these great needy fields in China, for our time is short, and 'He that shall come will come, and will not tarry.'

July 9th, 1905.

W. HOPE GILL.

## III.—MRS. A. H. BROWNE.

MRS. BROWNE, wife of Dr. A. H. Browne, medical missionary of the hospital of the C.M.S. at Amritsar, Punjab, India, died on her birthday, May 30th, at Srinagar, Kashmir. She was the daughter of the late Mr. Chapman, The Avenue, Birkenhead. Before her marriage and for many years during her youth she attended the ministry of the late Canon Linton, of St. Mary's, Birkenhead, where she took an active interest in Sunday-school and mission work, and was for some time superintendent of the infant Sunday-school. When she became engaged to Dr. Browne she decided to qualify as a trained nurse at Edinburgh and London, which experience proved most valuable and useful to her as the wife of a medical missionary.

While Dr. Browne was practising medicine in Liverpool he became deeply interested in mission work amongst the Jews and the Gentile heathen world; he always found in his wife a warm sympathizer and advocate of both. With her whole-hearted approval he offered to go to Uganda for the C.M.S. about 1894, but the Society's medical advisers could not recommend the doctor to undertake so arduous a task. About twelve months later, Dr. and Mrs. Browne again offered their services to the C.M.S. and were both accepted for service in India.

They went out in October, 1896, to Peshawar, and about two years later



they were transferred to Amritsar to assist Dr. H. Martyn Clark, where Dr. Browne has been working ever since. When Dr. H. M. Clark came home on furlough, Dr. Browne took charge of the hospital in Amritsar. During this period Mrs. Browne worked very hard, striving in every way to support her husband, and has made her home a place of welcome to every one engaged or interested in missionary work, and a place of rest and restoration to over-wrought or sick missionaries—as will be seen from the following extract from a letter by the Rev. P. Ireland Jones, dated June 1st, 1905:—‘She (Mrs. Browne) was continually receiving friends and sick missionaries at her house with an unsparing selfishness. She gave all her strength to minister to those who were in-need, and with quiet, calm cheerfulness looked after everybody.’

Dr. Brocklesby Davis also wrote:—‘Her home was a sort of hospital for any missionary needing rest and medical attendance. All Amritsar will mourn her loss. She had endeared herself to the hearts of all by her kindness.’

During the terrible famine in India four or five years ago, both Dr. and Mrs. Browne volunteered for service in the most afflicted district of the Bhil country. Mrs. Browne accompanied the doctor as far as the authorities would permit a lady to go, and there remained attending to several orphan children, while the doctor proceeded into the worst parts of the famine districts, where he nearly lost his life. They both returned much exhausted and were ordered to take a voyage to Ceylon to recuperate, where they soon recovered.

During August and September of the last three years they journeyed into Kashmir or Little Tibet over the Himalaya Mountains. These annual trips gave them great delight, and seemed to put new life into them both: they went back to their work in October each year quite refreshed, and though they had been out nearly nine years, the doctor took such care of his wife that there seemed every prospect of their coming home on furlough next spring fairly well, considering their long and strenuous service. Alas! the terrible earthquake in April last and all its sad train of attendant circumstances speedily blighted this hope.

Mrs. Browne wrote as follows to her brother, Mr. John G. Chapman, the week after the earthquake:—

‘Never in the whole of my life have I gone through such nervous tension as I have done this week. It was on Tuesday, April 4th, at about 5.30 a.m. that I awoke to see the iron girders which support the roof of our bedroom simply being worked out of their position, and it seemed as if it only wanted a few seconds for the roof and girders to be on top of us. We both jumped out of bed and stood under the archway of our door until the earthquake was over. Fortunately no immediate damage was done to our house except that the walls have been much cracked, but other large buildings in the city have suffered severely. . . . Arthur received a wire from the Rev. P. Ireland Jones asking him and Mr. Gillespie to go to Dharmasala and Kangra to see after our missionaries and render what help he could: they left by the 8 p.m. train. . . . Since Arthur went away I have had our house full of people. Dr. Sutton, C.M.S., with two children and a nurse were all dug out of their house in Dharmasala and they arrived at our house with only the clothes they stood in. Dr. Sutton had only recently lost his wife, and I was so glad to be able to look after him and the dear children at this time.’

Dr. Browne was away on earthquake duty for nearly five weeks, during which time Mrs. Browne was very busy both in home and hospital. She was overwrought, and to add to the difficulties the hot weather had set in. When the doctor returned he found his wife tired out and exhausted. He immediately made arrangements to get her out of the heat to the hills,

where he expected she would soon recover. Kashmir was selected as most suitable under all circumstances. The journey thither proved most trying and difficult, taking fourteen days instead of only two or three. This was owing to terrific rain-storms which destroyed many bridges *en route*, and caused landslips which blocked the roads for several miles. It was during this terrible journey that Mrs. Browne was attacked with fresh and serious complications, which finally resulted in her death two days after reaching Srinagar.

J. G. C.

(From the 'Punjab Mission News.')

Words fail to express what dear Mrs. Browne was to each one of us, whether Indian or European. Her great desire was to make people happy, and this she fully accomplished. Still we think of her most in her work of loving ministry to the sick ones, not only in the C.M.S. hospital, but specially in her own home. She was so absolutely one with her husband in all his deeds of loving-kindness that whenever a sick missionary needed a change of surroundings or careful nursing, Mrs. Browne's doors were ever open with a bright welcome to receive him, and many can testify to her untiring attention, day and night, never thinking of her own comfort, but only how she might serve others. Truly our loss is great. It was in such service that a few weeks ago she became so tired and weary, but it was thought that change to a cooler place would quite set her up again. So a little more than a fortnight ago the doctor took her up to Kashmir. They were delayed on the way owing to the bad condition of the road, but eventually reached Srinagar, May 28th. Two days afterwards the tired body ceased its work for ever on earth.

It was on the morning of her birthday that the Master came and called for her. What a glorious greeting hers would be on the other side; but to the sorrow-stricken doctor our hearts go out in deepest, tenderest sympathy. We would not forget the devotion with which they both worked in the Bhil country during the terrible famine of a few years ago; nor how Mrs. Browne took her part in the relief of the sufferers of the recent earthquake, and, while her husband was working at the front in Kangra and Dharmasala, showed loving hospitality in her own home to those who had escaped and were on their way to England. Writing about them to a friend she said, 'My heart has gone out to the children, and I shall miss them so much when they are gone.' Most truly can it be said of her, 'She hath done what she could.'

The brave heart and bright spirit has left us, but she will live on in our hearts and memories as an inspiration to service, and doing what we find to do 'with all our might.' Thoroughness marked everything she did.

At the burial, in Srinagar, on the evening of May 30th, Mr. Wade's address at the graveside was upon the words, 'A servant of the Church, she hath been a succourer of many.'

#### IV.—FRANK DULLEY COLEMAN.

ON May 10th we said good-bye to Mr. Coleman at Oyo, leaving him in charge of the Institution, while we came to England on furlough, and now, less than two months after (July 7th), the sad, sorrowful news reaches us of his death from that terrible fever which has carried off so many of our missionaries.

From the time that he first went out with us at the end of 1899 and spent his first year with us at the Institution, helping in the work there, learning the language, and giving valuable aid to the lady missionaries in



their dispensary work, he always looked upon Oyo as his home, and we soon learned to regard him as both a son and a brother. It was during this first year of service that he won his way so deep into our hearts, when he helped my wife to nurse me back to life and health at a time when I was laid low with the same disease which has now taken him from us.

When we look back at his five years of service in and for West Africa, no one or special work can be connected with his name. He was a 'stop-gap' in the Mission, a most necessary and useful office to fill, but not always a pleasing one, but he was ever ready. Twice he took Mr. Fry's place at Abeokuta, on another occasion he went to help Mr. Owen in Jebu Ode, and frequently he was with us at Oyo, and it was while taking our place there that he has been called to higher service. It was not because he had no settled aim in his missionary life that he was thus moved about from place to place. Early in his career he visited the large Mohammedan city of Ilorin, and from that time a great longing filled his soul to commence work in that great town, a day's journey only from our nearest station, which has so long waited for the entrance of the light. When he returned from his first furlough it was with instructions to enter this promising field and prepare the way for the establishment of a medical mission when Dr. Jays should be ready to come and join him. His skill in medical work, of which he made great use in the different stations he worked in, fitted him admirably for the task set before him, but the Government at the time would not grant us permission to begin work there, and it was then he went to help Mr. Owen in Jebu, and later on that work had also to be laid down to fill a gap for the second time at Abeokuta. These temporary positions he filled with marked faithfulness and success, throwing all his zeal and energy into them, and in this he showed the true spirit of missionary devotion, inasmuch as all the time his desire was to be further afield at the work to which he had felt a call. But the controlling force in his life was the desire to know and do God's will. It was not that he had not a will of his own. He had, and one which he was not afraid to make known, but it was a will ever surrendered to and guided by the will of God.

During his last furlough he married Miss Blackwall, a missionary like-minded with himself, and with the same earnest desire to do pioneer work among the Mohammedans on the frontier of our Mission. They came back ready once more to fill a gap, but hoping on our return from furlough that the desire of their hearts might be realized.

The best way by which we can sanctify his memory is by seeing that the work on which he had set his heart is carried out. Dr. Jays is invalided and sent to another Mission, Mr. Coleman is called Home, the present staff is overburdened already. Who will do what he so often did for others—fill the gap left by his loss?

F. MELVILLE JONES.

### MISSIONARY HOSPITALS IN PERSIA.

**T**HE Society has medical missionaries and hospitals at three of its four stations in Persia, namely, Julfa, a suburb of Ispahan, and indeed in Ispahan itself; Kerman, 425 miles from Ispahan; and at Yezd, a city about half-way distant between Ispahan and Kerman. The Rev. C. H. Stileman and Mrs. Stileman cycled these distances more than once in the course of the year, besides the further distance of 248 out of the 370 miles from Kerman to Shiraz. A large share of the influence which the Mission has gradually won during the past few years

in the land of the Shah, and of the kindness with which it is slowly coming to be regarded by those in authority, and also of the spiritual blessing, the conversions and baptisms, are traceable to this agency.

#### ISPAHAN AND JULFA.

Bishop Stuart, who writes from Ispahan, where he resides with his daughter, at the beginning of 1904 had the privilege of baptizing, in the presence of a goodly gathering of Persian converts, five adult women in his own house (as he was suffering at the time from an accident). One of them was the mother of Sekinah, whose story is so well known (see *Intelligencer* for September, 1895, p. 684). Besides these, fifteen others were added to the Church during the year. Miss P. Braine-Hartnell writes as follows of one of them :—

‘This time last year a new patient came to us who almost at once showed an interest in the Gospel, and after two months’ stay with us went out expressing her faith in Jesus as her Saviour. She was a Sayyid, and had a bigoted brother, who soon opposed her new convictions, which from the first she did not hide. God sent her back to us after a while, and her faith in Christ and knowledge of His Word increased, and she begged to be baptized, saying she knew she would never be allowed to come back to us. However, she did come, and this time she had her wish, and confessed Christ in baptism, and straightway told her friend who was staying with her in the hospital that she had been baptized. Since then she has steadfastly witnessed in her home and suffered the loss of all her worldly possessions, so that she has become dependent on her brother (she is a widow). Recently she has been beset with a new trial which was nearly a cause of stumbling to her. Her brother arranged a marriage for her with a well-to-do Mohammedan, and said that she could have no other means of livelihood if she did not marry; she would not be allowed work, and he would not support her any longer. She came to us for advice, and left in a severe struggle of mind on the subject, but in a few days she returned, looking very happy; she said, “It is all over; I felt on the way back that it was a temptation to me to choose between Christ and the world, and I just told my brother I was not going to marry.”’

Dr. D. W. Carr has charge of the men’s hospital, which was removed in October last from Julfa to Ispahan; and Dr. Emmeline M. Stuart, niece of the Bishop, the women’s. Dr. Stuart mentions that two of the year’s converts were fruits of the hospital work, and she gives the following particulars of Christian victims from cholera :—

‘This year has been a marked one in Persia owing to the terrible outbreak of cholera which has ravaged nearly the whole country. Ispahan did not suffer so much as many other towns, but still it was bad enough, and the daily mortality was great at one time, sometimes as many as five or six in one house dying in the same day. Here in Julfa we had only a few scattered cases, but, alas! these few affected us more closely than any, for two of the victims were from our little band of converts. One was the groom at the men’s hospital, who was related to several of our women converts. His little wife, a Christian, lost at the same time her mother and two sisters, and is now almost alone in the world with two baby-boys. The other victim was a cripple-girl, who had had no home but our hospital for many months. She was a keen little Christian, and, though almost always in pain, was ever trying to shine for Jesus in her small corner of the hospital ward. As we thought she needed a change of air this summer we let her go to her native village, with one of the hospital women servants, for a few weeks. While she was there cholera broke out in the village, and we sent to bring her back. But she had already taken the infection, and only arrived here to die. As I feared the infection spreading in the hospital I let no one go near her but Dr. Molony and myself. We nursed her till she passed away, about twenty-four hours after her return to us. We performed all the last rites ourselves, even to laying her in her coffin; and, as she had no relatives or friends to interfere, we gave her, as far as possible, a Christian burial—the first of our converts to receive that. It was late evening



when she died, and Dr. Carr kindly brought four of his hospital assistants with the ambulance, on which they placed the coffin and took it to the Christian burial-ground, and there by the light "of a lantern dimly burning," they laid her to rest, Dr. Carr reading some of the beautiful prayers from the Burial Service over her grave. In her case the words had full meaning, for she was buried in the "sure and certain hope of the resurrection to eternal life." She was quite ready to go Home, and it was a quick release for her from her life of suffering here. We do not grudge her, but we do miss her very much, and (as the Persian expression runs) "her place is very empty" in the hospital.'

Dr. Lucy Molony and Miss E. Procter, a trained nurse, assist in the women's hospital. The former gives an interesting account of a visit which she made to the Bakhtiari country to minister to the wife of a chief. She says :—

'In the spring I paid a visit to the Bakhtiari country. One of the chiefs came to Julfa and begged for a doctor to go and see his wife. It was very difficult for any one to go then, as Dr. Emmeline Stuart was away itinerating, and I was left in charge of the women's work. The chief, however, was so urgent in his request that it was decided that I had better go. I took our senior assistant with me, and we went off to this wild hill tribe. I must say I felt very like a prisoner shut up in a robber's castle, at the mercy of my captors, for we had no means of returning, until the chief chose to send us, and whenever I suggested that the lady was better, and we must go back to our work, he said that he thought her still very ill. However, in little more than a week we did get away, leaving the patient quite convalescent. These ladies are in many ways very attractive, but one feels what a small world they live in, and longs that they should have more opportunities of hearing the good news, which alone can bring true joy into their lives. After we left they might perhaps never get a chance of hearing again. I wonder when our request for a special doctor for these Bakhtiaris will be granted!'

#### YEZD.

Dr. Molony was transferred from Julfa to Yezd in October, after Dr. Elsie Taylor left to come home. Dr. H. White had the joy of witnessing the baptism of a Dervish who had found the truth while an inmate in the men's hospital. He thus describes the limited conditions under which the work has to be carried on :—

'Our present men's hospital is getting much too cramped. The only way now to at all get adequate accommodation is to set apart one ward to be a *kursee* ward. A *kursee* is a wooden frame with a pan of charcoal underneath and a large cotton-wadded quilt completely covering it. The men sleep all round on the floor as thick as they can; warm and comfortable, of course, but not aseptic, nor is the population of the ward confined to the number of men there.'

'The condition of things in the women's hospital is still worse. There they have only bad accommodation for twelve women, and the out-patient department is an old stable plastered and whitened, and, withal, most unsuitable. The hospitals adjoin, and will make together a capital women's hospital when we get a new men's hospital, as I am sure, in answer to prayer, we shall soon.'

Miss A. M. Macklin, a trained nurse, reached Yezd as a recruit at the end of 1903. Her work is mainly in the men's hospital, and she says :—

'Some of you will wonder how a woman can go so freely in and out among Mohammedan men, and be looked up to and treated well by all she comes in contact with. I must say the whole year I have been here I have received nothing but the greatest gratitude and respect from all our patients. I have been thrown, through my work, more with Mohammedan men than any other woman in this station, and I am sure that those in similar positions to myself in other stations feel how good it is for the men to see what a woman can do if she is properly treated. At first I felt very sorry to think that most of my work would be among men, but now I am glad, as I am realizing what power one can have over the wives of our patients.'

Mr. E. J. Clifton is also attached to the men's hospital as an evangelist. After passing his second language examination, his work will be to follow up the patients in their village homes after they leave the hospital.

#### KERMAN.

Dr. G. E. Dodson arrived at Kerman in November, 1903, and thus describes the city and its environs :—

'After fifty-six days' journey from England, including but a week's stop at Yezd, my wife and I reached our destination; the old Persian city of Kerman lying before us some 6,500 feet above sea-level, nearly in the centre of a small plain, almost surrounded by a panorama of mountains, and overlooked on its east side by a low spur of limestone hills, surmounted by the mud ruins of the old city fort, which, with its series of defending walls, must have been well-nigh impregnable to the older methods of attack, and round the town also ran a high mud wall, with many a defending tower, and outside that the deep, dry, useless moat. This wall is pierced by some six gates, at each of which an ill-clad Persian soldier is generally lounging, and whose heavy doors night by night are closed.'

And he proceeds to dwell on the need of medical aid in the country :—

'This is the only hospital in Eastern Persia, the nearest one being our older fellow-mission hospital at Yezd, twelve days' journey distant by caravan, there being none other to the north or south of us between Russia and the Persian Gulf, while that nearest to the east are the hospitals at Quetta, over 800 miles away.

'Kerman, too, has a population of about 60,000, which is gradually beginning to realize the vast difference in matters of medicine and surgery between Western medical knowledge and native ignorance, although only too often a cast of the omnipresent beads decides between these lines of treatment. In the case of surgery especially do the people increasingly differentiate between the providential inactivity—at least, in most instances—of the local hakims and the treatment in the mission hospital, for, so far, I have seen but little of native surgery beyond an occasionally improved case of trichiasis, where the eye-lashes have been stopped from brushing the surface of the eye, or an eye spoiled by an unsuccessful attempt at a cataract operation, or an abundant amount of scarring from burning the skin over a hernia in the hopeless attempt to cure it.'

Kerman is the chief seat of the Parsis who are still found in Persia, and medicine opened a door of access to many of them. Dr. Dodson says :—

'After many a rumour of cholera in adjacent villages, in the end of October we were actually called to treat a number of Parsis stricken with diarrhœa and vomiting, who had attended one of their wedding-feasts, which usually last two or three days, and within a week the bride and bridegroom and some of the guests had been carried to the great stone tower to be left to the sun by day and the vultures by night, and the epidemic had fairly settled down in several parts of the town. Fortunately, however, although so scattered, thus far (November) it has not spread at all rapidly, and we have seen daily but ten or twenty fresh cases.

'The usual scare immediately followed this outbreak, and from Governor downwards all scurried off to outlying villages, taking the disease with them. In some instances, indeed, most of the native doctors too cleared from the city, so that in our treatment of the sufferers we had not to combat their ignorance as well as that of the friends, although that of the latter, particularly among the Parsis, is a constant difficulty. It would appear that, although there are no doctors among their numbers here, yet every Parsi woman claims a share in the treatment of a patient; consequently, where one has been left in the hands of a group of Parsi women, without one of their menfolk with sufficient determination to keep their remedies in abeyance, it has generally fared ill with the patient.

'Even in this epidemic we cannot fail to see the hand of our God working for



us, for the effect of our work amongst the Parsi community, on whom the burst of the epidemic at first fell, is illustrated by a letter received but four days ago, signed by seven of their leading men, and which I now quote: "We are very ashamed to say that we present fifty tomans (about £10) to your hospital, but we hope you will receive that little sum kindly. We ask Almighty God to help the Mission Society and all missionaries, as well as His will shall be, and reward all as He has promised."

'An effort to get a more suitable site and building was originated last spring by Major P. M. Sykes, British Consul here. By enlisting the help of several of the influential Persians he met with a measure of success, certain suitable lands having been offered for the site provided no difficulty was made at Teheran. Also small sums of money have been promised by the Parsi governing body, if the project proves feasible, to provide for special Parsi wards (for the Parsis now are not willing to come into hospital and to mix with the Moslem patients); and although it may appear just now that things are rather at a standstill, we know that if this be God's plan of providing the work with the much-needed quarters it will in His own time develop all right.'

Dr. Winifred A. Westlake writes:—

'A review of 1904 brings to my mind some very special causes for thankfulness and praise. At the beginning of the year the women in-patients were confined to one ward of six beds in the same compound as the men's wards. When the number of women and children in that one ward rose to twenty both floor space and beds were more than fully occupied, and three or four of these in-patients had to be stowed away at night in my little consulting-room.

'In September, after returning from the hills, we were delighted to open some wards for the women and children in a separate little house, which had for some time been occupied as a dwelling for our Armenian assistants (who have been moved into an airier house some little distance away). Our new women's in-patient wards, thus secured, adjoin the hospital, and surround a tiny compound. We have, by dint of what would be called at home very close packing, increased the number of our beds from six to twelve.

'On New Year's Day I began a regular Friday morning dispensary for women and children at a little house inside the city to the south-west, in a very poor quarter, farthest removed from our dwellings and the hospital, which, as you know, are situated outside the city to the north-east. This house had been rented for some time, and used for the purpose of holding dispensaries for men only. Kerman having been for a considerable period without a doctor, this little city dispensary had been closed. On re-opening on two days weekly, almost at once on both the men's and the women's days we were besieged by crowds. On the first women's day I had thirty-eight patients, and in about a month the morning's attendances were generally well over 100 patients, besides friends, whose numbers varied, though the room always seemed over-full. To keep the door on such days was no easy task for our man-servant. Inside three of us were busy, Miss McClure and I with the patients in a large room, one end of which was curtained off as a consulting-room, into which, after prayers, the patients and their friends trooped two or more at a time as they received their papers. On the other side of the small compound, nearest the door, would be my one Armenian assistant, Elizabeth, dispensing under many difficulties.

'Epidemics have been rampant more or less all the year. Typhoid fever is, I suppose, always with us, but the chief illnesses amongst the children since the spring seem to have been whooping-cough and small-pox. It is pathetic to hear of the number of children who have died in one house, or in one street, and now cholera has claimed its victims from amongst young and old. The total death-rate for the year must be something appalling, and the increased number of orphans, also the number of parents left childless, spells untold woe. Alas! I fear that many, without knowledge of the Comforter Divine, will have tried to drown their sorrows by smoking opium. This terrible curse has a stronghold in Kerman, and some who, longing to be freed from the habit, have taken our medicine and given up the opium, after some time perhaps have temporarily dropped out of our sight, and, on again coming across them, we are saddened to

find that once more they have become enslaved to this vice. The only sure cure for resisting sinful cravings must have its foundation in the personal faith which claims Christ's power to save, so please remember those here who are trying to give up what they all readily acknowledge to be a sin, that the motive power for freedom in our Lord Jesus may be grasped by them.

'The close of the year gives promise of a more friendly reception than ever in many homes, and an increased number of open doors. During this cholera epidemic, since all the native doctors have, through fear of death, fled the city, many have inquired of me why it is that we are not afraid to be constantly attending the sufferers. Gratitude leading to these and similar inquiries will, we trust, soon bear fruit in lives yielded to Him Who has conquered death and all its powers.'

## IN LIEU OF A FURLOUGH.

### THROUGH NORTH INDIA ON A BICYCLE.

By T. L. PENNELL, M.D., F.R.C.S., of Bannu, Punjab.

(Continued from p. 522.)

THE next morning the Brahman and I were up betimes, and girded ourselves for the accomplishment of the nine miles of forest which still lay between us and our destination, and before reaching which we had to ford several small rivers; however, the rays of the sun had scarcely become pleasantly warm when we found ourselves elbowing our way through the sadhus and pilgrims who were crowding the small bazaar of Rishi Kesh.

Rishi Kesh has so little in common with the world in general, is so diverse from all one's pre-conceived notions and ideas, its mental atmosphere departs so far from the ordinary human standard, that it is difficult to know whether to describe it in the ordinary terms of human experience, or whether to look on it as a weird dream of the bygone ages of another world. As for myself, I had not been wandering among its ochre-coloured devotees for a quarter of an hour before my mind involuntarily reverted to a time, many years gone by, when I was a student in Bethlehem Hospital, and to a dream I had had at that time when I imagined I found myself an inmate, no longer as a psychological student, but with the indescribable uncanny feeling, 'I am one of them myself. Now these madmen all around me are only counterparts of myself.' So now, as some of the forms of voluntary asceticism, nudity, or ash-beamed bodies aroused feelings of abhorrence, I had to check myself with the thought, 'But you yourself are one of them, too; these weird sadhus are your accepted brothers in uniform.'

And so the illusion continued so long as I moved among them, and, when finally I left Rishi Kesh behind me, it was like waking from some nightmare.

Accompany me round the imaginary wards and we will visit first that for imbeciles. We find most of them sitting out in the jungle under trees or shades of matting, avoiding the proximity of their fellow-creatures, recoiling from intrusion, preserving a vacuous expression and a prolonged silence, resenting any effort to draw them into conversation or to break into the impassivity of their abstraction. They do not look up as you approach; they offer you no sign of recognition, whether you seat yourself or remain standing; they show no consciousness of your presence. Flies may alight on their faces, but still their eyes remain fixed on the tip of their noses and their hands remain clasping their cross-legs; they have sought to attain fusion with the eternal spirit by cultivating an ecstatic vacuity of mind, and have fallen into the error of imagining that the material part of their nature can be etherealized by merely ignoring it, until the process of atrophy from disuse often proceeds so far that there is no mind left to be etherealized at all, and there is little left to distinguish them from one of those demented unfortunates who have been deprived by disease of that highest ornament of humanity.

Leaving these, let us proceed to the ward set apart for delusional insanity. The first sadhu tells us that he is possessed by a spirit which compels him



to eat only every third day. Another avers that he is in reality a cow in human form, and therefore must eat nothing but grass and roots. A third I found sitting in nudity and arrogance on his grass mat and repeating sententiously time after time, 'I am God, I am God.' I remember a patient at Bethlehem whose delusion was that he was himself the superintendent of the asylum, the one sane man among all the mad, and he went round the ward pointing me out each patient with the remark, 'He is mad, quite mad,' 'He, too, he is also mad,' and so on. But I was considerably surprised to meet him again here. He was now a Bengali babu, a B.A. of the Calcutta University, and had held high posts under Government; but now in later life, in dissatisfaction with the world at large, had thrown it all up and sought, in the garb of a sanyasi at Rishi Kesh, for that peace which an office and badudom can never afford. Recognizing me as a novice, he took me by the arm, saying in English (which in itself seemed strange and out of place amid these surroundings), 'Come along, I explain to you jolly well all the show.' We strolled in and out among the sadhus, and each group he would apostrophize after this manner: 'See this man, he is a humbug, pure humbug'; 'Look at these here; humbugs'; 'See that man lying on all the sharp stones, he is a humbug'; 'There, that man reciting the mantras, he pure humbug. These all humbugs'; and so on.

Leaving these, let us examine some of the cases of mania—a few of them acute, others more or less chronic or passing on into a drivelling dementia. Here is a man almost naked, except for the white ashes rubbed over his dusky body, who with long dishevelled locks and wild expression hurries up and down the bazaar barking like a dog, and making it his boast never to use intelligible language. Another, after painting his naked body partly white and partly black, has tied all the little bits of rag he can pick up in the road to various parts of his anatomy. A third has adorned his filthy, mud-covered body with wild flowers, whose varied beauty, now withering in the noonday sun, seems a picture of how his mind and conscience, once the glory of his manhood, have faded into a shadow. Another is lying voluntarily

in the mud by the roadside to be fouled by the dust of the passers-by, and almost trampled on by the cows, thinking by this abject affectation of humility to be considered the greater saint. Another wanders aimlessly about, picking up bits of filth and ordure and putting them in his mouth. But to continue an account of these caricatures of humanity would be loathsome to the reader, as their contemplation became to me, and the more so as the thought kept recurring in my mind, 'And you are one of them, too, now'; and who knows to what point the imitative faculty of man, that contagion of the mind, may not raise or lower him.

However, now the long fast, and fresh, keen air from the Ganges, made me to begin to wonder how I was going to satisfy a call from within. It was now close on midday, and I saw the sadhus collecting round certain houses with bowls, gourds, and other receptacles. These were the kitchens established by pious Hindus of various parts of India with the object of acquiring sufficient merit to counterpoise their demerits—the bribery, chicanery, and lying of their offices, or the more covert sins of their private life. Rich Hindus may establish a kitchen in their own name only, but more often a number unite together to form a guild which keeps the kitchen going, and the merit is portioned out like the interest of a joint stock company to its shareholders.

There were some twenty or more such kitchens here, in each of which three chapattis, and a modicum of either dal, or potato, or greens, or some other vegetables, were given, and there was nothing to debar a sadhu from going to as many kitchens as he desired, in fact he knew he was conferring a benefit on the shareholders by consuming their victuals. The gnawing pangs of hunger made me mingle with the shoving, jostling throng and hurry from kitchen to kitchen till I had accumulated nine chapattis and vegetables in proportion. Modesty then made me withdraw, but not so most of my companions, one of whom, who afterwards rejoined me, had been to eight kitchens and brought a supply of twenty-four chapattis and a large bowl of dal, potatoes, and other vegetables.

There were, however, some bright

spots even in Rishi Kesh, gems among the rubble, lumps of gold concealed among the mass of baser metals: minds earnestly seeking a higher spiritual life, losing themselves, wearying themselves in the quest after truth, intensely conscious of the sanity of this world and its pursuits and pleasures, and striving to obtain in a contemplation of the One only Pure, the only Unchangeable, the only True, that peace of mind which they instinctively felt was not to be found in the pursuit of material objects. The painful mistake which made their quest so hopeless was the endeavour to divest themselves of the bonds of their bodily material tabernacle, which if subjugated to the spirit forms the basis on which that spirit can work healthily and naturally to its divinest development, but which if ignored and altogether condemned reduces the spirit to a morbid fantasy.

With regard to the learning of many of the sanyasis, there is no shadow of doubt that there are men there fit to be Sanskrit professors in the Universities, and who are deep in the lore of the ancient and voluminous literature of ancient Hinduism. Yet who benefits by all their learning? They may transmit it to a few disciples or it may live and die with them; they make no attempt to methodize it, to draw conclusions, to contrast the old with the new, to summarize or to classify, but cultivate it purely as a mental exercise and religious duty without, apparently, even the desire to benefit the world at large thereby. It is this individualism, each mind self-contained, with the springs of sympathy and altruism hard frozen, ever revolving on itself and evolving a maze of mysticism till it becomes so entangled in its own introspection that other minds and the world outside cease to have any practical existence for it, that is at once the most salient and the saddest feature of the learned and meditative sadhu. But there they are; men who might have shone academically, who might have enriched the world with thought, research, and criticism, but who have chosen to live for and within themselves, careless whether others live or die, are instructed or remain ignorant.

Though they have categorically rejected altruism and denied that they have a duty towards their neighbour, and done their best to shut up the doors

of sympathy, yet even with them human nature will assert itself and one can often discern a suppressed yet insuppressible hunger after sympathy, and one has no doubt but that the sympathy which finds its highest expression in the love of Christ, whether acted or recounted, will penetrate their hearts and find a response. Unused, any organ will atrophy, and so their capacity for sympathy may be latent and not easily roused, but let some one go to them as a fellow-creature full of love and sympathy, not to despise and to find fault, but to take hand in hand and bring soul to soul, and he will find that the sadhus of Rishi Kesh are human, very human, with the same spiritual hungerings and thirstings, and able to realize and rejoice in the same salvation.

Night came on, and though the floor was stone and the wind chilly, I should have slept soundly had not my next bed-fellow, or rather floor-fellow, for there were no beds, thought it divine'y incumbent on him to spend the night shouting out in varying cadence, 'Ram, Ram, Jai Sita, Ram, Ram, Ram.' I suggested that keeping a weary fellow-pilgrim awake all night would detract from the merit he was acquiring, but only received the consolation that if he kept me awake I was thereby sharing, though in a minor degree, in that merit. So it perforce went on till in the early morning hours my ears grew duller to the 'Ram, Ram,' and my mind gradually shaped itself into an uneasy dream of ash-covered fakirs, chapattis, cows, and squatting sadhus. It was not till I was some miles away from Rishi Kesh on my return that I breathed freely, and was able to consider with an even mind whether the mental aberrations I had observed were merely the natural products of an environment or whether these were not occult agencies from an unseen world.

While passing through the forest I came across a string of hillmen bowed down under heavy loads of firewood which they had been cutting in the hills near to sell for a few pice in the bazaar. This was their daily toil, earning just sufficient by continuous hard labour to find for themselves and their families sufficient coarse food for a meagre sustenance. The question arose in my mind, 'Who approaches nearer the Ideal—the idle sadhu who makes religion an



excuse for living in greasy plenty on the hard-won earnings of others, while doing nothing himself, or these woodmen of the forest, choppers of the grove, and all the dusty ranks of labour in the regiments of God ?'

And then the answer came, clear and sure :—

'Honest toil is holy service,  
Faithful work is praise and prayer.  
They who tread the path of labour,  
Follow where My feet have trod.  
They that work without complaining,  
Do the holy will of God.  
Where the many toil together,  
There am I among My own.  
Where the tired workman sleepeeth,  
There am I with him alone.'

On reaching the little jungle station of Raval, which is so deep in the forest that it is difficult to discover it if one gets off the beaten track, I found a party of native gentlemen who had been out hunting, waiting for the train. The chief was an elderly, thick-set man, with an iron-grey beard, and dark, piercing eyes and wearing gold spectacles. He eyed me narrowly a short time and then said to one of his attendants, 'That man is an Englishman.' I replied, 'I recognize you gentlemen as Afghans.' He assented, and I entered into conversation with one of the Pathans with him, and learnt that it was H.H. Yakub Khan, late Amir of Afghanistan, who had recognized me, this being one of the few occasions on which I was recognized by a stranger as a European prior to making myself known in conversation.

In Dehra Dun a visit to the Sikh Durbar was interesting because it showed the extent to which the Hinduizing section of the Sikh community is willing to compromise itself in an endeavour to draw closer to the orthodox Hindu fold. It is presided over by a Mahant, who is looked up to far and near by a number of disciples who regard him with great veneration as a Udasi. He is a young man with very much the appearance of a Hindu and very little that of a Sikh. He advocates the retention of such distinctively Hindu customs as *sotak*, *shradh*, and abstention from meat-eating, and regards all the Hindu Shastras, from the Veds to the Purans, as inspired, in these matters forming a striking contrast to the reforming Arya Samajists,

who have rejected all these, except the Veds, as contrary to what they consider to be the true spirit of Hinduism. The only book read, studied, and given a place of honour in the Durbar is the Granth, and the Mahant explained to me that this was an epitome of all others, and that therefore the study of its pages was quite sufficient. This must be a proposition sufficiently difficult to maintain against those at all acquainted with the contents of those books, but in this country facts and logic are strictly regarded as servants by the commentator or disputant, and any attempt on their part to strike out a line different from the one desired by him is politely but sternly repressed. The whole *entourage* of the Mahant suggested orthodox Hinduism, and even the characteristic signs of Sikhism, *kes*, *kungi*, *karri*, &c., were conspicuously absent.

Our next objective was Tajpur, a native state which is, I believe, unique in India, in having a Christian ruler. The ruler, Raja Sham Singh, was converted to Christianity about twelve years ago, and a large number of his family are Christians. Very few others in the state, however, have become Christian, thus showing that it by no means follows that when a ruling prince becomes Christian, any large ingathering in his state will necessarily follow.

From Tajpur we visited Muradabad, where the Salvation Army work chiefly in the villages, and the Methodists have, besides village work, a large and successful mission high school and other work in the town itself. Being desirous of seeing the village work I did not stop long in Muradabad, but looked out for a village twelve miles distant, called Kandarki. It is occupied by a catechist of the Methodist Mission and two native officers of the Salvation Army. There seems a tendency in this part of India for Missions to select the same villages for their operations, and territorial comity seems little known. This often results in an unholy competition for converts, drawing them away from one mission to another, regardless of the distinction of their spirituality, or in receiving into one fold the black sheep which have been expelled from the other, they having become bold in ill-doing through the knowledge that the offences committed in one fold will

be condoned in the other. Of course, often the agents work together in brotherly love and all goes on well, but it is wrong of the mission boards to employ a system which must in many cases lead to scandals when the local agents are little men inflated with a brief authority. Surely there are vast tracts of unoccupied territory, large and busy cities without a single witness to the Gospel, which should be occupied before resort is had to this mutual elbowing of one another.

The Salvation Army officers were two simple-minded men, earnest and eager in their work, but sorely handicapped by the meagreness of their mental equipment and scanty training. They received us kindly and heartily, and gave us of what little they had, and we felt that 'a dinner of herbs where love is, is better than a stalled ox and hatred therewith.' I had a good time with them in the bazaar, where the people left their shops and occupations to hear the glad news of salvation for every sinner recounted once again.

Next morning we resumed the journey to Chandausi. The first five miles of road, as far as a village called Dilari, was excellent riding. Here there is a fine tomb erected by the roadside by the Raja Kishen Kaul in the memory of a favourite dog which had died there three years before. From this place onwards, the remaining eleven miles to Chandausi was as bad a biking road as you could meet with anywhere, deep intersecting ruts and holes alternating with sand-drifts. We rested under the hospitable roof of an Indian brother, the Rev. Mr. Cutting, who was the representative of the Methodist Mission there. The Mirza of Qadian has a number of followers here, and their leading moulvie, a man named Mohammed Ahsan, came in with his following to indulge in one of those discussions for which the disciples of the Mirza have such a predilection and aptitude. The subject he selected was abrogation, and the particular instance circumcision, and we had alternate spells for argument and retort, but, as so often happens, just at the critical moment when the Christian side of the question had been thoroughly clinched and little scope left for reply, the time for afternoon prayer arrived, and the Mohammedans had to leave in a hurry, lest that duty should remain unperformed, and appa-

rently they were hindered from returning afterwards.

We received a lift in the train from this place as far as Aligarh, which we reached about 1 a.m. There is a large stone-floored verandah outside the station here for the accommodation of third-class passengers. Though most of the floor space was already occupied by passengers coming or going by the night trains, we found a place near one of the pillars where we spread our blankets, and, leaving our machines against the pillar, tried to imagine that we were comfortable. Some of the passengers had lighted a fire of dried cowdung to protect themselves from the cold wind which was whistling through the verandah, and others were gathered round a Hindu who was retailing hot milk from a large saucepan in which it was simmering over a stove. The remainder were huddled up in blankets and quilts, or guarding their luggage, while a police constable strolled about interrogating and disturbing, so that one and all might be sufficiently conscious of his supreme importance and authority. The day we spent in seeing the magnificently equipped Mohammedan Anglo-Oriental College which forms a lasting monument to the memory of Sir Syed Ahmad, and the industrial homes for famine children worked by the Methodist Mission.

Early the next day we mounted our machines and found the road from here to Hathras as good a biking road as we had met with anywhere, so that we accomplished the twenty-two miles in two hours, and had leisure to inspect this busy commercial city and the old fort which looks down on it from a small hill; this was once the palace of a raja, but when he became rebellious and was expelled it was made the executive centre of the city, and the government offices were established therein. Muttra is twenty-five miles from here, and connected by a good metalled road which runs alongside the railway most of the way. As the town is approached its fine temples and houses are seen rising tier above tier on the farther bank of the Jumna, and the tall minarets of the Jumna Musjid surmounting all, suggestive of the days when, first by Mahmud Ghaznavi, and later by Sikandar Lodi, its Brahman pride was rudely shaken and its magnificent temples laid in the dust.



But the temples have been rebuilt, and the pride of caste and race re-established, so that now no unholy foot of a non-Hindu is allowed inside the precincts, where monkeys and cows may roam at their will. No such embargo is placed on visitors to the mosques, and ascending one of the lofty minarets we saw not only the whole city but the temples of sacred Brindaban, eight miles higher up the Jumna.

A secondary purpose served through travelling in native clothes and with a native companion, was that it enabled me to test the various views held on these points by missionaries. Curiously enough, I found the most extreme views against the practice of wearing native clothes among missionaries, not among those Government officials or private individuals who took an interest in missionary work. The usual attitude, however, was one of incredulity as to its expediency tempered by some sympathetic interest. Very few indeed were actively antagonistic; one missionary brother, however, weighed the matter a long time before admitting us into his house. He thought that as the gulf between East and West was *à priori* unbridgeable, therefore no attempt should be made to bridge it, and that the relations between a missionary and his Indian co-workers should be sympathetic (patronizing?), but not familiar.

We had a splendid smooth road from Muttra to Agra, a distance of thirty-five miles, which afforded us one of the pleasantest rides we had. Five miles out from Agra we called a halt to visit the tomb of the great Akbar, and to enjoy the privilege of seeing the great work being carried on by the C.M.S. in the Secundra Orphanage, where numbers of famine starvelings and waifs and strays are yearly being turned into

useful and valuable members of the community and taught of 'the strife that won our life, by the eternal Son of God.' In this and similar institutions where the honour of honest toil is united with the fear of God we see the future strength of the Indian Church, a blessing which radiates from each of these centres to the distant mission-stations where their alumni ply their trades or engage in mission service. The industrial workshops of Secundra are probably unique in that they are situated inside a tomb; the spacious vaults and corridors of the vast mausoleum erected by Akbar to his Christian wife, Miriam, having been given to the Society for this beneficent purpose as a suitable memorial to the Christian empress of ancient India; the part containing the actual grave being reverently walled off. In Agra I was most interested in the large lunatic asylum, round which I was shown by the courtesy of Captain Birdwood, the medical officer in charge, who has brought it to a high state of efficiency. It then contained about 300 native and twelve European inmates, and the comfort and cleanliness in which they lived formed a marked contrast to the treatment which lunatics are ordinarily accorded in this country. It was very instructive to compare their physiognomy with that of many of the sadhus and fakirs with whom I had previously been brought into contact. There is a large and successful college here, worked by the C.M.S., which we had the privilege of visiting.

Our next halt was at Cawnpore, and the remarks already made about the Cambridge Mission at Delhi and the industrial work at Secundra apply to the multifarious and model work carried on by the S.P.G. brotherhood at Cawnpore whose guests we were.

(To be concluded.)

## INDIAN NOTES.

THE proposed visit of H.R.H. the Prince of Wales to India this autumn recalls the similar tour made thirty years ago by his Royal father. We may hope that arrangements will be thoughtfully prepared so as to give the Visitor an opportunity of gaining some fair impression (as far as circumstances allow) of the real work done by Christianity in the country. Details will no doubt be worked out on the spot by competent hands, but I venture to suggest that the representation should include at least two features. There should be some assembly

of the educated and well-to-do Christians; and distinct from this should be held a mass meeting of what may be termed the rank and file of our Indian brothers in the faith. The numbers could be quite respectable enough to appeal to the imagination, and with careful organization the function would be possible without making any excessive demand on the Prince's time—a point of great practical importance in the circumstances of such a tour.

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On the former occasion (it may be well to recall to mind) there were two interesting meetings arranged for in places far distant from each other—in December, 1875, in Tinnevely, and in January, 1876, at Amritsar, in the Punjab. At the first, which was held at Maniachi Junction, near Palamcotta, an address was presented from the 'Christians of South India,' some 8,000 of whom, including 1,000 school-children, were drawn up in rows before the Prince. The reply to the address, though necessarily formal and guarded in its terms, has one specially encouraging paragraph, in which the future King of England said to his hearers:—'It is a great satisfaction to me to find my own countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.'

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This simple and manly avowal expresses well a truth of the highest practical importance, which apparently requires to be reasserted with emphasis from time to time, affecting as it does not merely the Indian but the whole missionary field. Take the following passage found in a work of some reputation dealing with the Slave Coast of West Africa:—'At the present time most Englishmen, especially those who are interested in the promulgation of the different forms of the Christian religion, appear to think that if that religion is imposed upon the negro, a civilization approximately equivalent to that of Europe will then ensue almost at once as a matter of course. They hold the view that our civilization is the outcome of our religion, *whereas the converse is the truth.*' The words italicized contain a poisonous untruth, which should be faced and fought wherever met. The *débâcle* of civilization without Christianity has been acted out more than once in the history of ancient empires, notably so in that of Rome, and the strong words of Matthew Arnold sum up the result in brief:—

On that hard Pagan world disgust  
And secret loathing fell,  
Deep weariness and sated lust  
Made human life a hell.

That an intellectual man in the present day, with all the history of the world behind him, should be unwilling or unable to realize what civilization owes to Christianity, reminds one of the agnostic chicken's valiant denial of the possibility of his having come out of the egg-shell beside him—even though the fragment of shell is still visible on his back!

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The serious differences of opinion between the Viceroy and the Commander-in-Chief in India do not form a suitable subject for discussion in these notes. But while drawing attention, in passing, to the historical parallel of the case of Sir Charles Napier and Lord Dalhousie in 1845 (which I have not seen noticed elsewhere), I seem to find this small comfort in what is no doubt a lamentable trouble, that the Viceroy will probably



regain some of the popularity he had in the early days of his government. It is rather saddening to see how often popular opinion, at least so far as it is voiced in the Indian press, becomes more and more unfavourable to a Viceroy the longer he stays and works in the country. Lord Curzon himself is a striking instance. It is but a little while since, on the rumour of his premature resignation, complimentary remonstrances and affectionate flag inscriptions marked the Viceregal progress in more than one Indian city; but from one cause or another the note of the press writer has changed, and bitter, unsparing attacks have been made on the head of the Government, both in his personal and his representative character. The principal charge is that which has been made against other Viceroys—especially, I think, it will be found in the later part of their tenure of office—‘lack of sympathy and reactionary tendency.’ And Lord Curzon’s answer to it, while it may seem rather rhetorical in tone, cannot but enlist sympathy as being just in its indignant tone of protest. Toward the end of his speech in the Budget debate, he said, ‘Is this, in truth, an unsympathetic and reactionary régime? . . . Would a man who has devoted his whole life to preaching the lessons of the East, its history and traditions, who has often been rallied by his own countrymen for his enthusiasm for the religions and monuments and literature of the East, and who has, while in India, given such abundant proofs of his reverence for faith and feelings that are not his own—turn round and assail what he has hitherto revered?’ Some readers, indeed, may perhaps feel that on the religious side at least Lord Curzon has gone somewhat too far in showing ‘reverence for faiths and feelings that are not his own’—but surely this error, if it exists, should save him from charges of want of sympathy with the people of India, and for my own part I suggest that, as is generally the case in dealing with the character of English statesmen, the highest view we are able to take of the great man who at present rules India will be nearest the truth.

The calamities of earthquakes have always had a terror of their own, and any one who has felt anything like a violent earthquake shock will recognize the reason of this. Apart from the actual amount of damage done, which represents, so to speak, the *ascertained power* of the physical forces in operation, there is the new and almost benumbing sense of something mysterious, vast, almost infinite, or at least entirely immeasurable in its sudden and irresistible violence, which may yet be coming—and coming in a few moments. We feel the solid earth shake under us—*something is treating it like a plaything*, and for a few pulses of the heart it seems an absolute toss up whether the next moment will not see everything that we have been accustomed to regard as real and firm shattered in some awful and hitherto unknown way. After such an experience as this once had, the world is never quite the same to us as before. So that the alarm and sympathy with sufferers consequent on an earthquake shock or series of shocks like those of April 4th last in Kangra are real and reasonable. And yet—not to minimize the significance of *that* terrible cataclysm, with its fifteen thousand deaths, or more, but just to readjust our disturbed sense of proportion—I draw attention again to *this*—the most awful physical fact, as it seems to me, in modern times—the appalling, and it must be feared increasing, mortality in India from the plague. The official statistics already show us millions of deaths as due to this cause, but, as any one familiar with such compilations knows, they are only approximate, and the entire facts, if we knew them, would almost certainly increase the total. As things are at present, human power, skill, energy stand helpless before the

visitation, and the only thing we can do is to pray. Some of us have been doing this already; let us pray more, in deeper, more childlike faith, to the Father of us all, that He will mercifully spare those far-away ones, His children too, our brothers. And if any readers have only talked about 'the terrible plague,' and have not prayed about it, will they not join us in 'lifting hands of prayer'? The time of reasoning about the matter has gone. By all means try, if you will, sanitation, inoculation, and 'botheration' generally of the people, so far as is absolutely necessary, but we ought to recognize the fact that all human agencies as yet have been ineffectual, and the only hopeful remedy is the omnipotent impotence of prayer—'Lord, increase our faith'!

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India is emphatically an agricultural country—the immense majority of its people live in villages, and (to use the unimpeachable authority of Sir Denzil Ibbetson) the proportion of the Indian population which depends directly on agriculture for its daily bread is about five times as great as in England. It seems natural, therefore, that when Mr. Phipps, an American gentleman travelling in India, and interested in its people, gives a sum of £30,000 to Lord Curzon, 'to do as he likes with, for some public purpose, for the good of the Indian people,' His Excellency should resolve to devote the money to the erection and equipment of an Agricultural College. The site of the institution has been located at Pusa, in Behar. The land consists of 1,280 acres of soil, capable of growing almost any crop; the buildings are to cost over sixteen lakhs of rupees; and the scheme of study is to include research in the laboratory, experimental work in the field, and instruction in the class-room. In the course of his speech, while laying the foundation-stone of the College buildings, Lord Curzon said that the scheme was to form a centre for the application of science to Indian agriculture, and that in time each Province of India might, it was hoped, possess a similar institution. The difficulty of obtaining practical value from such educational reforms as this arises from the slowness of the Indian farmer to change his time-honoured traditional methods of conducting agricultural processes. At one time it was rather the fashion to laugh at these as ridiculously unscientific, but this has of late been changed (largely, if I remember rightly, in consequence of the report submitted on Indian Agriculture by the expert Volkmar), and it is recognized that though the ploughman may not be able to give a reason for what he does, his daily procedure is the embodied result of centuries of experience, and is in many ways sound. At the same time, if European and American Agricultural Colleges are needed, it is no insult or even disrespect to India's farmers to offer them opportunity of joining practice with science. Nor is the peasant absolutely obstinate against reform—only its benefit must be unmistakable. The Behea sugar-mill is a clear example that a real improvement can and will force its way among country folk, and in the matter of horse and mule breeding Government exertions have produced good results. There is, I believe, a real and valuable place in our Indian administration for the Pusa Agricultural College.

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The 'shrinkage of the world' has been interestingly illustrated by the rapid way in which the news of the Welsh Revival finds echo, and perhaps additional result in far-away parts of the earth. In the case of the Khassia Hills, in Assam, there is no doubt a direct link with Wales, through a Welsh Mission of the Calvinistic Methodists, but the manifestations recorded point to the conclusion that the Holy Spirit is working in a way



that will make, as we may hope, this part of East India itself a new centre of expanding religious life. There are some of the same kinds of practical results that have been so striking in Wales. 'Some confess their sins' (I quote from an Indian paper)—'one had stolen and wished to make a clean breast of it; another went to a shopkeeper to speak about a debt that she owed years ago, and which had long since been crossed out as a bad debt. She had brought a little money, as a first instalment, and said she would, little by little, pay all.' In another place, 'the wife of one of the Native pastors has been conducting Revival meetings with great and wonderful results. She used to be so retiring and shy, but now her heart is so full of love for God that she cannot help proclaiming His goodness to all around.' One writer says, 'Let me tell you that of all the Khassies I have known, the people in this large village are a peculiarly hard, cold, and sometimes cynical lot; the power that has made these men to sob and cry is certainly a power from above.' The persons primarily affected seem to be mostly Christians, but cases of conversion from Heathenism are found, and doubtless will become more numerous. Some of us have been praying for years for an outpouring of the Spirit 'on all flesh;' it is time surely to mingle thanksgiving for what we hear of as actually occurring, with ever more and more earnest prayers for the '*fulfilment of the Promise.*'

The death of Rotab Chunder Mozoomdar (the name is spelt in various ways), the leader of the 'Brahmo Samāj,' is an event worthy of some notice. He exercised an important influence among his adherents, who hold a position as regards Indian progress higher and more powerful than their mere numbers might seem to indicate. At one time Mr. Mozoomdar was probably nearly a Christian, but it may be doubted whether he ever got a clear sight of Christ as the Incarnate Emmanuel and Redeemer—and his later years seem to have taken him further away from Christianity; it is sad, but natural, to learn that they brought disappointment and despondency. I remember meeting him on one occasion, many years ago, and though our intercourse was friendly, and he behaved with the gentle, attractive courtesy of a Hindu gentleman, his personality hardly answered my expectations, which had indeed been considerable. The impression he left on my mind was that of a man who had missed—perhaps failed in—some great opportunity. I did not, consciously at least, connect this with his religious position, but it is possible that this may have been the explanation. What the future of the Brahmo Samāj may be it is impossible to predict. From time to time, no doubt, individuals will come out to join the Christian body, but the community, as such, will, I fear, remain merely Theists. Their failure to come out into the full sunshine of Christian truth is specially sad, because of the grave moral responsibility attaching to their half-and-half religious position. And yet they are often friendly to Christians; hardly ever do they exhibit the rancorous hostility and unfairness of the Aryas.

The opinion of Hindus themselves as to the progress of Christianity is evidence of some value, even after discounting the nervousness of religious anxiety. Speaking of the missionary work in Chhota Nagpur among the low-caste people, the *Arya Messenger* says:—

'Seeing the wretched state of these barbarous Hindus (the low castes) the Christians entered the arena and commenced proselytization. They first educated them and made them pleaders, *mukhtars* (law agents), school teachers, and office clerks. The very Brahmans who used to hate them, now invite these Christianized Hindus to feasts, and consider it an honour to shake hands with

them. Christianity is progressing in Ranchi by leaps and bounds, and whereas there were formerly cent. per cent. Hindus here, there are now only two-thirds Hindus, and one-third Christians. The Christian missionaries are building church after church, and it is believed by many that the future religion of Ranchi will be Christianity, and Hinduism will become extinct in the course of a few years :—

With this alarmist utterance compare the following rather enigmatical question propounded to that patient and persevering oracle—the editor of the *Epiphany*—and his business-like reply :—

‘Question. Why the majority of the people become Christians nowadays ; what is the secrecy ?’

‘Answer. We suppose they become Christians because they believe in Christ, but why they should keep it secret we do not know ?’

This is a fair corroboration of what is sometimes urged by friends of Missions, viz., that there are numbers of secret believers in Christianity who dare not avow their belief.

The question, ‘What shall we do with our boys ?’ is one that is painfully interesting to Indian as well as English Christian parents, and the choice of a career for a young man of our faith presents some special difficulties. These are touched on in a quaint way by an Indian writer who evidently possesses some humour, and though his English idiom is somewhat imperfect, I think my readers will feel grateful to him even for his errors. I regret that space necessarily shortens their enjoyment. He begins by saying that—

‘The struggle for existence is growing keener, higher educational qualification, ethnic distinctions, family status regulate the disposal of appointments. . . . Under these circumstances the young man of average merits and poor resources is nonplussed how to secure but a coarse grub, buttered bread being out of the question.’

His early training narrows his choice :—

‘His scholastic career and nurture on boarding-house delicacies have perhaps physically disabled him from betaking to hard manual labour : lathe-and-tool life is repugnant to his æsthetics ; being uninitiated in trade esoterics, and an unfavoured child of fortune, he cannot venture a business life ; his creed has a deterrent effect with non-Christian employers—the poor fellow follows the least resisting direction, i.e., he chooses either to sway the ferule, or to turn out an evangelist. Minus the few honourable exceptions of young men who, being inspired with self-abnegation, philanthropy, and love for winning souls, have joined the Mission service, the rest have been compelled by narrow means, or allured by the proffered initial big bait, to enter this line. Truth must be spoken at any cost.’

This is a serious matter, but there is worse to come ; let us perpend it. After speaking of the high principle which ought to make *for* evangelistic work, our informant proceeds :—

‘The patent argument against, as propped up by young men are, there is neither permanence nor justice in the Mission service. It is left for the reader either to refute or to concede these objections. But I believe that the blame does not wholly rest upon missionary gentlemen ; you and sometimes your immediate superior (an Indian brother) are blameworthy. From hearsay evidence it appears that this professed brother cuts the throat of a person from behind by poisoning the ear of the missionary concerned, who, owing to misrepresentation of facts and out of regard for the precious words of the sanctimonious, sacks the innocent man out of berth.’

Our friend then goes on to urge that Christians should act as well as preach charity :—

‘How a person who expounds the brotherhood doctrine, dwells upon the



excellent gift of charity, professes to lift up the fallen, identifies himself as God's agent, and preaches eloquently volumes of sermons, can (without broadening his conscience) throw a man into fire out of fry-pan? Granting the man deserves tarring and feathering, or even semi-circling out for his gross misconduct, is then a chastening with scorpions the only remedy? Then what is the chastening with love for? Does not charity suffer long?'

This is certainly a new way of representing facts which occur at times in missionary experience, and both matter and manner may well receive attention!

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The destruction of Bishop Cotton's School at Simla by fire on May 7th last is a serious injury to the cause of Anglo-Indian education. Its pupils, who number some 120, are gathered from all parts of India, and the institution may fairly claim to be representative of its class: a considerable number of its 'old boys' are doing good work in various departments of official or business life. The origin of the conflagration is hardly clear, but is attributed (by the *Bombay Guardian*) to a slight shock of earthquake. At any rate, it was shortly after the occurrence of a shock at half-past three in the afternoon that 'one of the boys raised a cry of fire, and smoke was seen rising from the west wing.' Master and boys all worked hard to save the building as far as possible, but the supply of water immediately available was scanty, and when the fire brigade arrived it was too late. The whole building has been gutted, leaving nothing but stone walls and twisted corrugated iron. The insurance was Rs. 30,000, but the loss is said to be over a lac. The boys were temporarily housed in tents lent by Government.

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From the last year's report of the Madras Native Christian Provident Fund, submitted to the 21st Annual Meeting of its members, the following facts are gleaned:—There are 653 members, of whom thirty-six were enrolled during the year. The income of the fund, including the balance brought forward from the previous year, was Rs. 34,267, and, after deducting payments for bonuses and other expenses, the balance to be carried forward was Rs. 25,083. During the twenty-one years of the Fund's existence, the sum of Rs. 93,330 has been distributed as bonuses to the widows and orphans, chiefly of the Indian Christian community. The directors rightly press the duty of every one to do something, whatever he can, to make some provision for his family, and they note the fact that the Fund 'has been the means of saving from destitution and misery many a family among the Indian Christians.' Our brethren in Madras deserve credit for this manly and godly undertaking. May it prosper more and more!

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There are signs of the recrudescence of the Opium Question, and as a sober friend of those who wish to see their country put herself in a right position in the matter before God and man, I draw attention to two leading points in the controversy which specially affect India, and about which misstatements when made help to obscure the real grievance and evil in this very grave and lamentable business. It is important first of all to recognize the fact that the policy and administration of the Government of India, so far as regards the regulation of sale for local consumption of the drug, is not open to serious, if any, animadversion. The opium habit among Indians is comparatively rare, and it cannot be said to be favoured or fostered by our opium laws. A simple illustration drawn from my own experience will attest this. Among other multifarious duties as a district officer, I had on one occasion to hunt down some opium smugglers who were obtaining

opium from a native state in Rajputána at about Rs  $3\frac{1}{2}$  a seer (2 lbs.), and attempting to bring it into the Punjab, where they hoped to sell it at the price current in British territory of Rs. 13 or Rs. 14 a seer. That is to say, our administration has raised the price of the drug some 300 per cent., and even if it be allowed that the quality generally is better, there is still a very large margin of enhancement in price, which must, and in fact does, check excessive consumption. So that in dealing with the question of the opium evil it is wise and sound to confine attention to its connexion with China.

The second point to be kept in mind is this, that although India's revenue is increased by sales of opium to be exported as a Government monopoly to China, there is no reason to suppose that if England compensated India for this loss of revenue, the Indian Government would make any serious objection to reform their administration as regards the export of the drug. The real moral responsibility lies with the British Government, that is to say with the British electors who send their representatives to Parliament. If once the public conscience is thoroughly aroused in the matter, the wrong will be righted. And without indulging in rhetorical phrases of abuse against our own people in the past, there can be no doubt in the mind of any one who will look honestly and candidly into the history of the question, that England has done great wrong to China, that she has as a fact forced (whether directly or indirectly matters not) opium on her people until the habit has become a national curse. It is no answer to point to the large growth of country opium now found in many parts of China—that is rather like an old *roué* pointing in self-exculpation to his diminished excesses when his powers of vice are themselves decaying. If we were to stop sending opium to China now, the moral effect would be so great, so decisive, that it might soon lead to prohibition of opium-growing in the country. But be that as it may, we should by such action make tardy reparation for the past, we should at least repudiate a policy which I cannot but think makes us guilty as a nation before God. It was a fine sentiment of the poet, 'Owen Meredith,' 'Until redressed, all wrongs are prophecies'; and until this great wrong is, so far as is still possible, 'redressed,' we who believe God to be the Ruler in heaven and earth, must believe that He will in His own dread but awfully just way visit us with retribution. Meanwhile, as said already, there are signs that if we do not awake of ourselves to our duty, it may be pointed out to us by others. The United States of America are going to deal with the question so far as regards the Philippines, and Japan's growing influence with China may lead her once more with greatly increased moral force to attempt prohibition of foreign opium. All those who deal with problems of the East, in India, China, and Japan, must remember that great and growing changes are going on day by day. Could England now, in the face of the growing influence of international morality, resist with arms such a demand? What an inexpressible degradation it would be even to think of such a thing! How humiliating for us, a nominally Christian nation, to be called on by a heathen nation to be allowed to go her own way of public purification. But the fact remains, England must help India, and the only way to do it is to put her hand in her pocket. And something will, I believe, be done before many years pass over our heads. Only every year that leaves things as they are adds to our guilt,—

'While ever out of the eternal heavens  
Looks patient down the great magnanimous God.'

R. M.



## THE MISSION-FIELD.

### Sierra Leone.

AT an ordination on Ascension Day (June 1st) at the Cathedral, Freetown, the Bishop of Sierra Leone admitted the Revs. Samuel Rowe Kawaley, B.A. (of Freetown), and Theophilus Ebenezer Vincent (of Bullom) to Priests' Orders; and Messrs. Jechoniah Claudius Fitzmason King, David Alexander Horatio McFoy, L.Th., and William Theophilus Thomas, B.A., L.Th., to Deacons' Orders. The Rev. Canon Spain preached the sermon, and Mr. W. T. Thomas read the Gospel.

We mentioned last month the 'Diamond Jubilee' of Fourah Bay College, the foundation-stone of the present building having been laid in 1845. This is liable to be misunderstood. The College itself was originated at a much earlier date. In 1827, the old 'Christian Institution' (founded about the year 1814 under the principalship of the Rev. L. Bütscher) was superseded by a new institution established at Fourah Bay under the direction of the Rev. C. L. F. Hänsel.

On May 1st the Church Committee took possession of the new Church House erected in memory of the Centenary of the C.M.S.

On Whit Sunday (June 11th) nine Temne converts (who had been carefully prepared by Mr. Carew, who has charge of the Temne school) were baptized in the Bishop Crowther Memorial Church at Cline Town by the Rev. C. N. Lewis.

### Western Equatorial Africa.

A new church (St. David's) at Ofada, Abeokuta, was opened on February 2nd. The Rev. J. J. Ransome-Kuti (now on a visit to England) baptized thirty-three persons, sixteen of whom were adults. The church is one result of the 'Three Years' Enterprise' on the part of the Abeokuta Church Missions.

We were grieved to hear by telegram on July 6th of the death from blackwater fever of Mr. F. D. Coleman, of Oyo. After completing his training at Islington he went out to the Yoruba Country in 1899. In December last he was married to Miss M. Blackwall, who had been a missionary in the Yoruba Country since 1898. The Rev. F. Melville Jones has kindly sent to us an appreciation of Mr. Coleman, which will be found on p. 591.

We have often referred to the preaching tours undertaken by the Principal and students of the Oyo Training Institution. Mr. E. J. Sowande, an African assistant in the Institution, says:—

Last December I went with the students on one of these tours; we visited and preached in about ten different towns and villages, and we were well received by the people. With only one exception, there was not a single witness for Christ in all the towns and villages we visited. This is a serious matter, especially when one considers the spread of Mohammedanism in these places.

As far as I could gather, many of the people consider it a fashionable thing to be a Mohammedan, and when once they have become such, the work of the Christian evangelist becomes far more difficult.

There is one other thing I noticed during this tour, and that is the way the Mohammedan priests make their

influence felt in whatever town they may be. They always begin with the king or the head chief of the town. It is a usual thing for these priests to assemble at the court of a heathen king every Friday morning to offer up prayers for him. . . . During this journey I spent one Friday in the court of one of the kings, and so was able to witness one of the 'prayer-meetings' held there by Mohammedan priests. Many of the priests were present, and a few ordinary Mohammedans. The conductor was the Lemómu, or chief priest. The superficial character of their religion showed itself very markedly through the prayers offered—priest after priest repeating the same things. And what were the prayers offered? They were simply that the king might have health

of body, that he might be popular with the chiefs, that he might not offend the Alafin, and lastly, but perhaps most important of all, that he might not offend the white man. Nothing was said about his spiritual state, or the responsibility of his position; they did not even pray that he might not offend God—a very remarkable omission.

After the prayers the usual fees were received by the Lemómu (for Mohammedan priests do not offer prayers for nothing), and salutations were exchanged. The priests were about to go away when the Lemómu asked the

king what I came to do in their town; and, having been told, he expressed the desire to hear God's Word preached to him. I thought it rather strange, knowing the Mohammedans' usual disposition towards the Gospel, but I was glad to have the opportunity. I spoke to them from St. John iii. 16, but before I finished they were all enraged at me (especially one of the young priests), and would hear no more of it, saying I should leave them to worship God in their own way, and that the Day of Judgment would show whether we or they were in the right.

The Rev. J. Boyle writes from Bonny:—

Over 600 were present in St. Stephen's Cathedral on Good Friday. On Easter Day, 800 were present and 348 partook of the Sacrament of the Lord's Supper.

On Sunday, April 30th, and Monday, May 1st, sermons were preached and meetings held on account of the thirteenth anniversary of the Niger Delta Pastorate Church. In St. Stephen's

Cathedral the sermon was preached on Sunday morning by the Rev. J. Boyle, from Philippians i. 9-11, and in the afternoon by the Rev. H. S. McCaulay, from Nehemiah vi. 3. The anniversary public meeting was held on Monday from 3.25 to 6 p.m. The interest in the meeting was sustained from start to finish.

In Hausaland there are open doors in more than one direction. The Emir of Zaria has several times sent presents and inquired when Dr. Miller was going there. Then there are the openings among the pagan tribes referred to in our June number (p. 459). On the other hand, at Gierku, the head quarters of the Mission, not much work can be done, and Dr. Miller wrote on March 9th:—

Some evil spirit has taken the people. I find a great difference in some ways since last year. There seems to be no confidence in us. The people will not come for medicines, however ill; there has been a fearful epidemic and quite an appalling number of deaths—people suddenly stricken down and dead in twenty-four hours, and, although I

know I could have saved most of them, they would not let me, and in one house I was plainly told, 'Those who drink your medicine die,' and this not in any way due to lack of success in treatment. Moreover, they will not let their children come to school, and every effort to start and keep up a school has utterly failed.

Since this was written Dr. Miller has been granted permission to establish a mission in Zaria, which place he reached on March 3rd, and commenced building operations in a compound given by the Sultan.

#### East Africa.

Mombasa Cathedral, erected by public subscription in memory of Bishop James Hannington, Bishop H. P. Parker, and the Rev. Henry Wright, was consecrated on May 31st. The congregation included many Hindus and Parsis and a large number of Arabs and Swahilis. In the service Bishop Peel was assisted by the Revs. A. R. Steggall and T. S. England. The general effect of the building, of which the extreme height is 108 ft., is strikingly Eastern. The main dome rises from an octagonal tower, each side of which is pierced by three slender lights. At the western end of the nave are two towers, also surmounted by domes. One of these gives access, by means of a spiral staircase, to the almost flat roof of the building, and the other contains the chime of eight bells.

The Rev. A. R. Steggall has been appointed Archdeacon of the East Africa Protectorate and Commissary to the Bishop of Mombasa.

Bishop Peel visited the stations in the Kenia province in the early part of this



year. Mr. A. W. McGregor wrote from his station near Fort Hall, which he calls 'Keradhimo' ('Place of Blessing'), on March 24th:—

The baptism of three of the lads here during the Bishop's visit is a great encouragement. Two of them regularly take part in the Sunday morning evangelistic service. Ecko has been with me almost from the time I came up into Kikuyu; the other two are the lads Harori left with me [in June, 1902] before I came home on furlough.

The people here are also responsive; the regular Sunday morning congregation averages over 200 inside the building, and very many outside. It is a critical time in the history of the work here, so I trust that one result of the Bishop having been up here will be to quicken prayer and interest in the Kenia Province of East Africa.

#### Uganda.

The Rev. S. R. Skeens and Miss E. C. Pike, who sailed from Genoa on April 3rd, reached Mengo on May 2nd, and left on the 8th for Busoga and Toro respectively.

The Government has appointed Mr. John Ramsay Sturrock as English tutor to King Daudi.

According to a statement issued by the Chief of Customs the principal articles imported into the Uganda Protectorate during the last financial year were of the total value of Rs. 2,183,914. Of this amount cotton goods cost Rs. 859,105.

Bishop Tucker visited Kikise, a station in the county of Budu, in January, for the purpose of dedicating a new church and holding a confirmation. A writer in *Uganda Notes* says:—

Kikise, though not in the centre of the Budu district, lies in an excellent position, being quite close to the main roads from Entebbe, Kampala, and Bujaju (on the Lake shore, the port for Budu and Ankole) to Koki and Ankole via Masaka. Tomasi Semukasa, the chief of Kikise, has given a fine site for the church and mission-houses, together with land for making plantain-gardens for teachers, &c. The church is visible for miles round; being built on the summit of a commanding hill, the view on a clear day is very extensive, the hills behind Entebbe being frequently seen. The church itself is built of wattle and daub, and does great credit to the head teacher of the district, Edwadi Kagubala, who, with very occasional help from the missionaries in the district, superintended the whole of the work.

On Saturday, January 7th, at 9 a.m. the Bishop, accompanied by the district clergy and the head teacher, entered the church and dedicated it to the service of God. The form of service was that used at the consecration of Namirembe Cathedral, certain portions being omitted. Morning Prayer was read by the Rev. Sedulaka Kibuka, who has been working for some years in Budu, the Lessons being read by the Rev. Yosua Kiwavu and by Edwadi

Kagubala, while the sermon was preached by the Rev. Edward S. Daniell from Ps. cxxi., 'I was glad when they said unto me, Let us go into the house of the Lord.' The congregation was a very large one for Budu, and numbered from 900 to 1,000 persons, the collections amounting to over Rs. 20. Tea was afterwards provided at the mission-house for the chiefs and head teachers; and in the afternoon a large feast, given by Tomasi Semukasa and others, brought the proceedings to a close.

On Sunday, after Morning Prayer, the Bishop confirmed between seventy-five and eighty persons.

It may not be generally known that Budu was the first out-station of the C.M.S. in Uganda. Archdeacon Walker commenced the work there in 1891 and lived alone at Masaka for some time. After the wars the Protestants left in a body, and Budu, by arrangement, became a Roman Catholic country for the time being, until Mr. Clayton went there in 1897 to open a station. The work is very difficult, as nearly all the chiefs are Roman Catholics, yet, though begun again under much difficulty, it is growing and we trust will grow. The Protestant Christians in 1897 were very few and lived very obscurely, but now their presence is beginning to be felt and recognized.

Dr. Bond wrote from Toro at the end of March:—

We have had a great many of the 'upper ten' under our care lately,

including the heir to the throne, Kasagama's little son; he had rather a

bad gastric attack, so the king, queen, and numerous attendants have taken up their residence quite close to the hospital, in the house the king built for his wife's accommodation when his son was born a year ago. We have also had the Katikiro's children in hospital, and in addition, to look after them, their mother and a nurse. Several of the chiefs' wives are at present patients, some of these being Roman Catholics. The attendance at the dispensary is not quite so large as it was before Christmas

From Hoima, in Bunyoro, the Rev. A. B. Fisher wrote on April 24th:—

God is blessing us wonderfully here since our return, and I believe there is a real work of grace going on amongst these people.

A little time ago we had a meeting to consider the building of a new church, when about Rs. 1,000 was promised in money or work by those present.

Holy Week we had special services, and numbers of the Christians joined in prayer for more holiness of life. On

Mr. Fisher enclosed a copy of a letter he had received from the young king (Andareya) of Bunyoro. Mr. Fisher was the first European teacher to give him instruction, hence his reference to him as his father. He writes:—'I had the joy of baptizing him in 1900 before I left Bunyoro for Toro. He has a difficult country to rule over and I trust this touching letter may lead many to join with me in praying that God may give him his desire expressed in such simple language':—

I send you many greetings, and I am writing to tell you that I send you an offering to God for His church: that is, Rs. 100. For to-day I have come into possession of my portion of the yearly taxes. Who is it that has given me greatness and glory and riches, all to be possessed by me? Oh,

in consequence of the small charge which we now make for medicine. Each patient is asked to pay five shells (one-third of a farthing), but those who cannot afford this are admitted free. The result of this is that a number of children who formerly came mostly out of curiosity to see what our medicine was like now remain away—a highly satisfactory result. Those who do come, and can afford it, make no difficulty at all about bringing their shells.

Easter Sunday we had a most hearty service as a result, and 155 communicants gathered round the Lord's Table. The special collection was, according to the Bishop's request, for the native clergymen, and it amounted to Rs. 56, a sum equal to nearly £4. We have one of the very best pastors here, and nothing else but gratitude to God for him, and his work here, could have inspired these very poor people to give such a noble amount.

my father, it is well that you should pray for me without ceasing that He may grant to me wisdom to walk ever in His path of righteousness, and that I may always fear and love Him. I praise Him much that he has given to me to-day these tokens. Farewell, my father.

#### **Turkish Arabia.**

After passing the first language examination, the Rev. E. E. Lavy, of Baghdad, spent ten weeks in a village in the Tigris Valley, where no English was spoken, in the hope of advancing more rapidly in the colloquial as well as becoming more intimately acquainted with the people and their customs. He writes in the *Turkish Arabia Quarterly Paper*:—

About this time last year there came to our hospital in Baghdad a man called Haggi Amen (Haggi is the title given to any who have made the Hage or pilgrimage to Mecca). He was an exceedingly nice old gentleman and was full of thanks for his recovery. He begged Dr. Brigstocke to pay a visit, as soon as possible, to his village, named Shutra-el-Amara, about twenty hours' run in the steamer from Busreh.

On February 6th I left Baghdad on the *Khalifah*, but as the English boats do not stop at Shutra I was obliged to leave her at Amara, a town about six hours farther up the river, containing 20,000 to 25,000 inhabitants. Amara is by far the most important place on the river between Baghdad and Busreh, and has quite a fine appearance for the towns of these parts.

Having two days to wait for the



Turkish boat, I was hospitably entertained by a pasha, who is a merchant of considerable wealth and of great influence with the Arabs around. Haggi Amen unexpectedly turned up, as he was in Amara on business, so we were able to travel together to Shutra.

The village, whose true name is Jillah Sarah (the fort of Sarah), is situated on the left bank of the Tigris, and is bordered by palm-tree gardens, while beyond and on the other side of the river is the desert, throughout which are scattered groups of encampments of Arabs engaged in cultivation. Most of the land is rented from the Sultan by my host, who is the wealthiest man of the place.

There are about 300 houses, and the population is perhaps 1,000, in the following proportions:—200 Jews, 300 Sabeans, and 500 Mohammedans, many of whom are Shiah, all the Arabs around being of that sect.

The visitors' house, in which I spent my time, was situated in the market, and next to the Sunni Mosque. It is built over several small shops and a café, and on to the roof open the doors of the six rooms.

I was very sorry that I could not obtain an Arabic teacher in the village, so I was not able to get any language instruction; in fact I found very little time for reading of any kind, as interruptions were incessant.

I had taken with me a small stock of medicines, as I thought that probably I should be able to do a little for some of the people, but I did not expect the number that would desire to be treated. In the village, or rather between Busreh and Amara (one day by steamer), there is not a single doctor, so the patients came in crowds. My host's son informed me that on hearing that an English doctor had come to Shutra, numbers of Arabs were preparing to come in, but that he had told them that the visitor was not a regular doctor. Nevertheless I received several invitations from sheikhs to visit them, which I was unable to accept owing to the opposition of the Keim Makam (Turkish governor). Fearing for our roof, I was

obliged to request the governor to allow me a *zaptieh* to stand at the house door and keep the crowd below, letting them up in small batches. Naturally many came for whom, with my exceedingly small knowledge, I could do nothing, but I was thankful to be able to relieve others. However, after a time most of my medicine gave out, but even to the last day people came to beg for treatment.

Two things struck them which they constantly repeated. One that I did what I could for nothing, a thing which is not *their* fashion, and the other I was ready to treat and dress wounds, &c., of the filthiest beggar. Many times I heard them confess that such was not of the religion of Islam.

Among my patients were the Keim Makam, most of the officials, the chief officer, and many of the soldiers. I also attended a few in their homes.

When I first arrived I was told that after a few weeks there would be fighting around Jillah Sarah, but none thought that it would be so serious. During the last five or six weeks of my stay there was continual warfare, and numbers of the surrounding Arabs fled into the village for refuge, so much so that from a population of 1,000 we sprang suddenly to about 6,000 or 7,000. These were later on compelled by the authorities to encamp just the other side of the river, but while they were in the village they filled the market and streets and it was hard to find space to walk in.

I had quite a number of opportunities of talks with some of the people, particularly the officials of the place, and I was very much struck by their reading of plain historical fact. The Keim Makam, who was educated at Constantinople, in praising the might of the Turkish power and Islamic faith, stated that it was they who caused the first step in the downfall of Napoleon Buonaparte, who, having defeated all the European powers, met his first great reverse at Acre, where the Turks drove him back! He, however, managed later to defeat the English and Germans at Waterloo!!

#### Persia.

Reporting the occupation of a new men's hospital in the city of Ispahan—for obvious reasons there was no formal opening—Dr. D. W. Carr sketches the progress of medical mission work in Persia. He writes:—

From 1879 to 1890 medical mission work was carried on in premises in Julfa, an Armenian village some two miles from the large and fanatical

Mohammedan town of Ispahan. About this time an effort was made to extend the area of operations, and this effort after a time met with the most determined opposition, one dispensary after another being forcibly closed.

A dispensary was first opened in Jubara, the Jewish quarter of the city. This, though continually suffering from some opposition, was carried on for many years. It was on one occasion closed in 1897, but, owing to the fact that it was in the Jewish quarter, permission was obtained from Teheran to re-open it.

A dispensary was opened in 1893 in Najafabad, a large village about eighteen miles from Ispahan, and carried on by two Armenian assistants. This, after a few months, was, in the summer of 1894, closed by the authorities. Another dispensary was opened in the summer of 1893 in a house in Ispahan which had been rented for the Rev. H. Carless. After a few months' work this suffered the same fate as that in Najafabad. Two dispensaries for women were successively opened by Miss Bird in different quarters at Ispahan. So anxious were the women to avail themselves of this help, that many, being forbidden by the mullahs to go, used to climb over the roofs of neighbouring houses in order to gain an entrance. The opposition of the religious element was, however, too strong, and both these dispensaries had to be abandoned.

In these few years from 1894 to 1897 no less than five dispensaries had been forcibly shut up, though in one case we were enabled re-open.

*En route* to Kerman, a journey undertaken partly on account of his health, Bishop Stuart stayed ten days at Yezd. He was much struck with the progress made since his pioneer visit, nine years ago, and wrote on April 4th:—

Then there was neither missionary nor church nor hospital nor school. Now we have a band of devoted and qualified missionaries in constant touch with all classes of the people, Moslems, Babis, Parsis, and Jews; a school for Persian boys, another for Persian girls, and a third for Jewish girls, all with a fair number of pupils and doing good work. We have also a hospital for men of all religions, and another for women; each with its medical staff.

I need hardly say that the attitude of the people generally is greatly changed. Many visits to people of all sorts and conditions are now freely

The next move was in 1898, in the autumn of which year a large house was rented in Ispahan into which we moved. Opposition which threatened to prevent our taking up our residence there came to nothing, and the dispensary, which was gradually and quietly opened in the house, prospered, as did also a women's dispensary which was subsequently opened by Dr. Emmeline Stuart in the same house.

We had long been seeking some opening for moving our hospital into the city. Since 1898 we had made it a definite and regular matter of prayer. Search for a suitable house which we might rent proved fruitless. Nothing large enough or fitted for the purpose could be found. In the summer of 1902 an opening came. A Persian gentleman came forward and offered to help us in buying land. A suitable site was found, negotiations were entered into, and the land was finally obtained.

Building operations began on July 11th, 1903. The out-patient department was ready by the early spring of 1904. On February 18th we had a little dedicatory service and prayer-meeting in the large waiting-room, and on February 19th we held our first dispensary, thus beginning our work on the new premises. The building of the main hospital blocks began early in April, and we were able to enter into possession on October 17th, 1904.

Meanwhile when land was purchased for the men's hospital, sufficient was also obtained adjoining it for a women's hospital. This is half built, and will, we trust, be finished by the end of the summer.

interchanged. The leading Parsis, on the occasion of this present visit, received me and Mr. Boyland in the *Anjuman*, or Parsi Council, held in the Parsi College built by a wealthy Bombay Parsi, and afterwards eight of them paid us a return visit in a body. Several I had met on my former visits, so that we met as old friends. On another occasion a more private visitor was a Mohammedan of some education who comes to Mr. Boyland for instruction. He has a fair acquaintance with the Gospel, and reminded me of my conversation nine years ago, and the books he had then received.



On Wednesday, March 29th, before the weekly prayer-meeting, I had the privilege of baptizing a Moslem convert who had been under instruction for some time by Mr. Boyland, and who appears to have earnestly grasped the Truth. He is by trade a master-car-

penter, doing a good business in this town as a furniture-maker. In the course of our journey, at towns and villages, we have met with interesting instances of the vitality of the Word and the good seed of the Gospel springing up after many days.

The Rev. A. K. Boyland recently received a letter from the Dervish who was baptized at Yezd last year (see *Intelligencer* for November, 1904, p. 155), telling him he had two men ready for baptism whom he wished to take to Ispahan for that purpose, and that six others were reading with him also, whom he hoped might be ready later.

#### United Provinces.

The Rev. S. Nihal Singh, who is engaged in evangelistic work, in the course of an account of a tour in the villages around Allahabad last winter says:—

When after our meals in the evening, at Saidabad, we were having our prayers and singing *bhajans* in Hindi, a European soldier turned up to listen to us. We offered him a seat in front of our tent, and he began to talk to me in English, asking me all sorts of questions; why were we there, and what was our work in the villages? And when he had sat nearly an hour with us he said that he would like to have a few words of prayer before taking leave. He prayed, and I shall never forget the earnestness with which he prayed for us, for our work, and for the spread of the Kingdom of our Lord in this benighted land of India, and for the success of Missions in general.

In Saidabad we worked in fifty villages and we preached the Gospel to nearly 4,590 souls. This district was entirely free from plague this year. Wherever we went, people received us willingly, and with joy they listened to all that we told them.

We arrived at Mahuá Kothi on December 1st and preached the Gospel

to 3,460 souls in forty villages round about the centre. Here on the 2nd news came from Jhoonsi, one of our out-stations on the banks of the Ganges, where the plague was doing havoc, of the serious illness by plague of the mother and wife of an agent who was itinerating with me—that the mother-in-law and the daughter-in-law had both caught plague. I lost no time in sending the agent back to look after them, with another brother to help him. I could not go, for it meant the breaking up of the camp, but every arrangement was made to help the brother in his troubles. The old woman was buried in the cemetery at Allahabad on the 5th by the Principal of the Divinity School. She was a dear old woman who looked after the house, and also worked for the Master among the women in the town. She was a retired Bible-woman of Miss L. Fallon's, under whom she worked over eight years. She was the means of bringing many Mohammedan women to the fold of the Good Shepherd.

#### Punjab and Sindh.

At an ordination in Lahore on Trinity Sunday (June 18th) the Bishop of Lahore admitted to Priests' Order the Rev. R. Force-Jones, of Batala, and the Rev. D. S. Harper, of Karachi, Sindh.

Of the work at Dera Ismail Khan and its out-station of Tank, forty-two miles to the north-west, Dr. Somerton Clark writes:—

One case was a Persian-speaking mullah who came down from Kabul with the Povindahs. He had been blind for three years, and was dependent on his son, a jolly boy of sixteen, as ruddy as an English boy. He went away seeing, grateful and almost unable to contain himself with pleasure.

This winter, as usual, the majority of the in-patients have been Povindahs,

merchants, whose home is in Khorrasan, on the Persian frontier of Afghanistan. From time immemorial they have come down to trade in India in the cold weather. They are an enterprising people, finding their way to the trade centres of North India and Burma. Last month we had one of these English-speaking Povindahs in the wards for two weeks. Up to the present

no Povindah has been baptized; to teach them is difficult, as they talk a Pushtu of their own.

Since my first visit to Tank, I am glad to say, Dr. John Williams's son, Nathaniel Williams, a Lahore graduate, has gone there to take up his father's

work. Some still remember the day when the Waziris sacked Tank in 1879. Some of the plunderers wished to loot and burn Dr. Williams's house, saying that he was a blasphemer; but the less lawless spirits prevented them, saying that he was a good man.

The report of the Quetta Medical Mission for 1904, under the charge of Dr. J. O. Summerhayes and Dr. H. T. Holland, shows a marked increase. There were 794 in-patients, and the out-patients numbered as follows:—new cases, 7,688; return visits, 14,234; seen in district, 6,190. The following extract from the report is of interest:—

We are supposed to have thirty-two beds, but often at night there are forty-five in-patients housed in the verandahs, passage, and out-houses, and many on the floor for want of beds. No less remarkable is the class of operations undertaken successfully, the whole being due to increased efficiency of the medical arrangements, the result of which has been that greater numbers have been preached to in the out-patient room and in the hospital wards. The preaching is most difficult here on account of the various languages, but day after day Christ has been preached, I trust, faithfully, in either Pushtu, Hindustani, or Persian. We have an interpreter for Pushtu, an Afghan Christian of Quetta, and daily one of the mission doctors, the Rev. A. E. Ball, or the catechist, Barkhurdar Khan (a Baluch), have preached to the waiting patients and have spoken to individuals in the wards. We have seen no direct fruit of this preaching except in the gradual breaking down of their ignorance, and so of their fanaticism. We are *now* often told that there is not much difference between the Christian and Moham-

medan religions, instead of the old fanatical statement that we were Kafirs (infidels), and classed with idol-worshippers.

One of the old Pathan converts came back from Kandahar, where he had been persecuted and hauled up before the Qazi (or magistrate) and told to recant. He has settled down here, trying to get together a small school for Mohammedan boys. One of our great difficulties is what to do with a convert, as this being a Mohammedan country the man immediately loses his work.

We have been able to do a lot of work out in the villages, the Rev. A. D. Dixey going out and roughing it, treating many of the ordinary diseases, and collecting many cases needing consultation or operation, when one of the doctors would go out for a week, operate, treat, and then come back to Quetta. At one place an epidemic of small-pox was stayed, Major Duke, I.M.S., the Agency Surgeon, at once, at Mr. Dixey's request, sending vaccinators to help him. It was very sad to hear of the number of children who died before the vaccinators turned up.

#### South India.

The dispensary at Dummagudem, in the Telugu Country, is a great object lesson in reminding all around of the healing power of the Gospel. Unfortunately the Rev. J. Cain has not yet been able to obtain a competent Indian assistant, and Mrs. Cain has been so tied down to the work at the station that she has not been able to itinerate as previously. She wrote in January:—

Sad cases come to us, and we long for a qualified physician. The people are too apathetic to take their friends the long distance to Rajahmundry—120 miles by boat—to try a strange doctor; and even where we could help them they will not come until too late, either from hoping the trouble may right itself or from trying their own remedies. A child of four years old was carried in four miles, too late for us to do

anything. He had been six days ill, and they had been giving him tincture of iron—probably a great deal too much, for the thirst he was suffering was something painful to see. His mother had died ten days before; no wonder—she had been terribly dosed with calomel! When one thinks that the ordinary dose in such cases is ninety-two grains one is surprised that any recover. The British Pharmacopœia



dose is one-half to six grains. Mr. Cain and I were away in the hot weather, and, as the river was late coming down, owing to the delay of the rains, we were three months away, and all that time Miss Dines [of the C.E.Z.M.S.] worked on in the dispensary in spite of the heat. She had two cases of snake-bite among the Christians, which she bravely cut and treated. Both recovered. A Hindu schoolmaster was bitten in the foot after we came back. We made it bleed and rubbed in malt vinegar, and to our relief he suffered no harm from the bite.

We have had no severe epidemic this year; but 6,067 patients at the dispensary gave us many opportunities of telling the Gospel story. One is only sorry that we cannot, for lack of workers, follow up any of the more interested patients. Many women say to us, 'Why do you not come to see us? No one comes now.' We hope that Miss Dines will be able to take up this part of the work when her final examination in Telugu is over.

Not very many of those coming to the dispensary can read, but to all who can we give tracts. Mr. Cain has some

specially prepared ones for the medical work, and sometimes we are able to sell larger books, and occasionally a New Testament.

Fevers account for a very large number of our patients. This year a very bad type of fever has been prevalent—almost an epidemic. I see that one day we had thirty-two suffering from fever; this was in December—the 'fever season,' as we call it. The Kois do not come in for ordinary attacks of fever. Some of them try hard work first. One man went out and 'chopped down a big tree to get warm.'

Ulcers and skin diseases come next—horrible untended sores, which, hardened as we are to sights and smells, we find it difficult to come near. Two men came a long tramp last month—four days on the road—hoping to get their sores healed. One is healing beautifully, but the other poor fellow died of blood-poisoning. The former listens to the Gospel story day by day, and says, 'Ah! they are good words. I wish they were for me.' He is a caste man, and, alas! the caste people hold off—the cost of becoming a Christian is too great.

#### Ceylon.

At an ordination in Christ Church Cathedral, Colombo, on Trinity Sunday (June 18th), the Bishop of Colombo admitted to Priests' Orders the Rev. Robert Teuton Eugène Abéyawikrama Gunatilleke, of Baddegama.

Out of eleven candidates from the C.M.S. Ladies' College, Colombo, presented for the Cambridge Local Examinations, nine passed, three obtaining honours. Of these one gained the Cambridge Scholarship for Seniors awarded by the Ceylon Government, and another the corresponding scholarship for juniors. These scholarships are tenable for three years, and are of the annual value of Rs. 240 and Rs. 120 respectively. Another scholar won a prize of Rs. 100 given by H.E. the Hon. E. F. im Thurn.

Two years ago the late Rev. J. Ireland Jones inspired the workers in Ceylon with a longing for a series of devotional meetings for the deepening of the spiritual life. He issued in Singhalese and English a prayer which was placed in the hands of earnest people all over the Mission, and many lists of praying folk were made. Since that continuously, in some cases daily, and at some at each regular service, 'prayer was made without ceasing' for these meetings. The Convention was eventually held at Kandy, the mountain capital of Ceylon, from March 27th to April 4th. The special missionaries were the Rev. T. Walker, of Tinnevely, and Mr. G. S. Eddy, of the Y.M.C.A. and S.V.M.U. of South India. Almost every meeting was crowded. As arrangements had been made for housing large numbers of church-workers from distant districts and villages, nearly all the Singhalese workers connected with the C.M.S. were able to be present. The Rev. J. G. Garrett, the Convention Secretary, writes thus of the closing scene:—

The College Hall is crammed to overflowing for our last night. Mr. Walker's loving words of comfort have lifted our

hearts into the sanctuary where we are secure under the Precious Blood of Christ. The Kandy public has with-

drawn and left our 300 workers a solid mass in the middle of the building. Mr. Eddy has once more searched our hearts by questions probing to the very depths. He has pointedly, with that intimate knowledge of mission work which made the application of every address so searching, explained all it meant to pledge ourselves to follow Christ at all cost. How my heart quailed as he mentioned the very missionary who 'would perhaps call you to the far-off, difficult, inaccessible out-station,' and then he put the test—'Will all pledge themselves from this day to take up the cross and follow exactly as Jesus leads?'—I confess as I realized what it meant my heart failed

me, as I sat in the far last bench in the hall; and when my highest hope was realized, and almost to a man every single worker rose, and as one man, not one after another as though following a leader, but as a body, the C.M.S. workers stood to pledge themselves henceforth determined to follow the Lord fully, my heart indeed overflowed with thankfulness, and I felt that the work had begun. The Revival had commenced. The aim of God's people everywhere must now be that all over our beautiful island the same mighty presence of the Spirit of God may make His power felt, and all men may take knowledge of us that we 'have been with Jesus.'

### South China.

During March and April the Bishop of Victoria (Hong Kong) confirmed at Shap-tsz-kau, one candidate; at Wong-chong, fourteen; at Wong-long, five; at Pak-hoi, twenty-eight; at St. Stephen's, Hong Kong, eleven; and at Trinity Church, Kowloon, thirty candidates.

In the *Kwang-Si—Hu-Nan Newsletter* for May, the Rev. L. Byrde publishes the balance-sheet of the 'Kuei-lin Native Church Funds.' The total amounts to about £8. As there are only six baptized Chinese and a few catechumens and inquirers, 'it is evident,' Mr. Byrde writes, 'that each person must have been responsible for a good sum.' The missionaries are anxious to instil into the minds of the converts that it is their business to support the Church and to evangelize the Heathen, and one item in the balance-sheet is striking,—'Ten per cent. to Nazareth Orphanage.' Mr. Byrde says: 'It is a rule of the Church to devote a tenth of their offerings to some outside object. Last year it was given to the Bible Society, being Centenary year. This "outside" giving has created great interest.'

### Fuh-Kien.

We have received the following note from the Rev. Ll. Lloyd, the Society's Secretary at Fuh-chow:—

In a country like China it is of the first importance that Christian missionaries should keep the philanthropic side of their work well to the front, and so far as Fuh-Kien is concerned this is certainly being done. Our work amongst the sick, the lepers, and the blind appeals with tremendous force to the Chinese, and we are therefore delighted to record the opening at Fuh-chow on May 27th of a Blind School for girls recently erected from funds privately subscribed, and under the fostering care of Miss Stevens, C.E.Z.M.S.

Quite a large number of the foreign community were present on the occasion, including the British and German Consuls and the Commissioner of

Customs, while the Taotai for Foreign Affairs and several other officials represented the Chinese Government. The dedication service was of necessity brief, and the Bishop's remarks in keeping with the occasion. At its close we were invited to inspect the building, and to see the sightless inmates at their calisthenics, hear them read from raised type, and watch their active little fingers actually writing the system in use, all of which was most touching and interesting. We wended our way homewards, deeply thankful for this fresh proof of Christian charity, and for the knowledge that these little maidens will be spared the horrors and atrocities to which such children are often subjected in China.

Miss M. I. Bennett, of Fuh-chow, writing on May 27th, tells us of remarkable



gatherings in that city in connexion with their annual 'Service of Praise' on Easter Monday. One meeting was held in the new church of the American Board Mission, a beautiful building, capable of holding 1,500 people. It was crowded from end to end, and numbers failed to obtain admission. Miss Bennett says, 'It thrilled me through and through to see the vast assembly,' which consisted of boys' and girls' schools, students from high schools and theological colleges, together with Christian men and women from all the churches. The service commenced with the Easter hymn in Chinese, followed by the reading of Scripture, prayers offered by members of the different Churches, and two short addresses. A similar service was held on Nantai Island, in the church of the Methodist Mission, when even larger numbers gathered together.

'The future of Christianity in China depends, humanly speaking, upon a consecrated and educated native ministry.' These words form the text of a short article on the Chinese Ministry, by the Rev. W. S. Pakenham-Walsh, in *From Month to Month* for March. Of the successive stages of education he writes:—

Let us suppose that a Chinaman up-country abandons idolatry and is baptized. He is anxious to have his children in a Christian school, and sends them to the day-school which has been opened in his village. This is the one and only hope he has of his children receiving a Christian education, however simple. All around him is the idolatry, superstition, ignorance, and sin in which he has been brought up and from which he wishes to save his children. One of these children is full of promise, he is in time recommended as a candidate for the boarding-school in the prefectural city, and after some years, at the age of seventeen, he is sent up by the Native Church Council for the entrance examination into the C.M.S. Boys' School in Fuh-chow. Here he remains three years, studying the Bible, the native classics, and other subjects, such as geography, arithmetic, and so on, and coming into touch with boys and men earnestly Christian and anxious to take their part in the work of the Native Church. He leaves the school at Fuh-chow at the age of twenty-one (Chinese) and is placed in charge of one of those small day-schools to which his father had sent him as a child. Let us suppose that he is an earnest Christian and a fair teacher; he soon gathers together a little school, and helps the catechist on Sundays by reading the lessons or helping in the outdoor preaching. After three years of this work he is recommended for the Theological College, and comes up again to Fuh-

chow at the age of twenty-four. He is now probably a married man, and his wife may also come up to Fuh-chow and enter the women's school. At the close of four years he receives a certificate from the College and is appointed a catechist. He has now a wide field of influence, and being fairly well read in both Chinese and Christian literature, he may, with God's help, do much to extend the Kingdom of Christ and break down the forces of idolatry and evil. Indeed his position now is so influential that unless he has already learned something of his own weakness and the need of constant, hourly dependence on God's grace, he stands in great danger of disappointing all the hopes of his teachers and of his aged father. But let us once again suppose that the many prayers are answered, and that our hero as he increases in influence and knowledge of affairs, increases also in wisdom and Christian humility, and in his great desire to see the Gospel transform and enrich his fellow-countrymen. The question of ordination is presented to him. He joins the Bishop's class for those who are thinking of entering the ministry. The examinations are duly passed, his nomination is accepted by the Bishop, and at the age of thirty-three he is ordained to a native pastorate. I shall not follow him further, but one can easily imagine the quiet, busy Christian home, where love and duty go hand in hand, and where Christian hope shines through the hour of sorrow.

Miss I. Suttor (of the New South Wales C.M. Association), an itinerating missionary, wrote from Keng-tau, in the Hok-chiang district, in February:—

I have lately visited fifty-one villages; several of these are on the islands of Gong-ging and Seu-pau. I was very much encouraged in one village by the

testimony of a Christian leper whose baptismal name is Daik-Seng (Victory). He stood up and testified to all around of the saving grace of God; his face was so bright and happy. Every one pitied him, of course, but among all the bystanders there was not one whose face was happy like his. He said: 'As

regards this world I have no hopes, but as regards the next I have the sure hope of eternal life through my Lord and Saviour Jesus Christ.' The next world was real to him, and the words seemed to speak to the listeners, who were all Heathen, whose faces had no brightness, no hope written there.

#### Mid China.

It is with great pleasure we note that Bishop Moule has been appointed Honorary Fellow of Corpus Christi College, Cambridge.

Writing from Kwun-hae-we, Ningpo, on February 16th, Miss I. M. Hughes (of the Victoria C.M. Association) says:—

There are several women in Tsöng-gyiao being prepared for baptism, for whom we should like prayer. Miss Green and I spent six weeks there before we came up here. One evening as I was walking home I saw a very sad sight—a procession of three women, the first one carrying a basket full of paper money and a lighted lantern. As she walked along she lit the paper money and dropped it on the path. The second woman carried a gong which she struck constantly, while she called some one's name. The third woman carried a live fowl under her arm, wrapped up in a garment; she,

too, called for some one. All three looked very sad and hopeless. When I saw them I knew that some one in their home was very ill, and in an unconscious state, probably dying. When this occurs the Chinese think that the soul of the invalid has gone out of him and is wandering about somewhere, and therefore they go out with a lighted lantern, paper money, and gong, and try to induce the soul to enter the fowl, which is wrapped up in the sick one's garment (to deceive), and if they succeed they carry it back to his chamber, when the soul immediately re-enters the invalid and he recovers!

#### Western China.

We referred last month (p. 533) to the death of Mr. A. Lawrence, and an In Memoriam notice of him appears in our pages this month. Since the telegram announcing his death we have received his report of the Diocesan Training Institute for evangelists at Pao-ning, in which he wrote in February:—

Four have finished the course and will not return, viz., Liao Gweh-Sheng, Djao Tien-Deh, Li Tsi-Ngan, and Gao Fah-Sing. Liao has gone into evangelistic work around his native place, Pacheo. Gao is to work here in this prefecture, going out to preach in company with the colporteurs. The locations of the other two brethren are not yet fixed. Do not forget to pray for them.

In the next term I expect the re-

maining five of last term, and also an elderly brother named Yang Si-Gang. We recommence the course we have just completed. May they both know the doctrine and especially know Him!

During this month I have been to Nan-pu Hsien for five days, accompanied by Li Tsi-Ngan, on an evangelistic visit. As the 'New Year' holidays were still on we had a good opportunity, and the nice new church there was easy to preach in.

#### Japan.

Almost the whole body of C.M.S. missionaries in Japan attended the United Conference at Arima in May. The Rev. A. B. Hutchinson wrote on May 30th:—

A marked and wonderful spirit of unity and love pervaded the whole gathering. Prayer for guidance and unity has been abundantly answered. Although some very difficult questions came before us, there was not any friction or dissension. Many (nearly

fifty) finding it impossible to get back to work on the Saturday, stayed over till Monday morning, and Mr. Buncombe arranged meetings for the two days, which gave us an additional blessing, as we were enabled to wait on the Lord in prayer and supplication.

The United Conference was preceded by the Annual Convention for Workers



at a pleasant seaside place called Okitsu, and by the Triennial General Synod of the Nippon Sei-Kokwai at Tokyo; and was immediately followed by general and local conferences at Arima. The six Bishops were present at the Synod, also Bishop Turner of Korea. A set of new Canons on Discipline were accepted for the first time, and much discussion took place on the need for higher education amongst the catechists, &c. Great desire was expressed for a Japanese Bishop, but how an independent income was to be secured seemed an insoluble problem. A well-attended prayer-meeting was held each day before the morning session. Mr. Hutchinson writes: 'The earnestness of debate, with the complete self-command exhibited by the speakers, and frankness of statement, all spoke well for the growth and progress of the Church in Japan.'

Miss E. B. Boulton wrote from Osaka on June 5th:—

Of the great struggle going on there are wonderfully few marks to be seen until one seeks them out by visiting the hospitals or going into those parts of the town where soldiers are continually coming and going; but when the recent great naval victory was made known the whole town was a mass of flags and lanterns. It was such a wonderful victory, one cannot fail to see the Hand of God in it all. Even in the

newspapers, expressions such as, 'It was not man's doing,' are used, showing a realization of a power beyond their own which has fought for Japan at this crisis. There is no doubt that all realize the gravity of the position, and one admires more and more the behaviour of the whole nation under the circumstances that made one feel so anxious for them.

In a note recording recent news, the Rev. A. B. Hutchinson wrote from Fukuoka on April 26th:—

On Easter Day fifty-one assembled at the Lord's Table here in the Alpha Church, and I also had the happiness of baptizing four adults and one child. Miss Burnside has spent ten days at Hiramatsu to the great benefit of the work and delight of the Christians. Dr. Nishi and Mr. Shibata there have been doing splendid volunteer work as evangelists. Altogether nearly 3,000 people in the outlying villages have thus been gathered to hear the Gospel, in most cases for the first time.

The work amongst the convalescent

soldiers on the opposite shore of our bay proves deeply interesting, but owing to the constant changes of those taught there can be no tabulating of results.

Amongst the Native Christians much interest is being taken in the gracious work going on in Wales and in the various missions in London and elsewhere, notices of which appear in the Christian newspapers in this country. We hardly dare hope for a like blessing here because we seem so unready for it and unworthy. But God knows what is best for us all.

Believing that the present position in Japan constitutes a loud call to the Church of Christ, the Rev. F. W. Rowlands, of Kagoshima, in Kiu-Shiu, now on furlough in New Zealand, wrote from Nelson on March 29th:—

Ever since the China-Japan war, numbers of Chinese have been sent to Japan for their education, and whatever the other results of the present war may be, one will certainly be that the influence of Japan in China and Korea will be vastly increased. The course which Japan is to adopt in Korea is one of the most important matters now being continually discussed by Japanese educators and public men.

Has the Church 'ears to hear' what this says? Build up a pure and strong Church in Japan, and we have a mighty force for evangelizing Korea and China. With kinship of blood, the

same system of ideographs, and the intercourse of centuries, the Japanese will be much better suited for evangelizing the Far East than we Westerners can ever be. What a magnificent prospect!

The Church of Christ has not yet begun to understand how much Japan is worth. Just now, I believe that Japan is worth the very best that the Church has to give, and one of the greatest needs is a few of her very best men to be trainers of leaders. How have the Japanese become so expert in modern military or medical science? They employed the very best teachers

they could get for money, from Europe and America, or they sent the pick of their young men to our great centres of naval, military, medical, and other studies, and thus they have created experts and leaders who are now well able to train others without any help from outside.

If we study Church history and trace the conquests of the Cross and the growth of the Church in different lands, we see how God gave leaders to those Churches at certain stages in their development—Origen, Irenæus, Cyprian, Augustine. I believe that the time is ripe in Japan for the appearance of such leading men in the Church, but they must be sought out and trained by the best men that the Church of Christ can give them. Japan is flooded by all the most modern literature on science, philosophy, and all subjects. There is need of men in the Church who can discern between the wheat and the chaff in all matters

touching religion and morals, and guide the minds of the thinking men of Japan, so that they may be able to accept that which is true, and reject the false.

A few days before we left Japan, I asked one of the best of our Japanese clergy to tell me what he felt to be the great need of the Church just now. With apologies for being so candid, he said, 'Whilst we greatly admire the evangelistic spirit of the missionaries, we feel that they are not able to help us to solve the intellectual problems which are confronting us. We need some men of first-class intellectual as well as spiritual power, to be able to train some strong leaders for our Church.'

We must pray earnestly that the Church of Christ may hear the call which is coming from Japan, and may seize this great opportunity of building up a Church to evangelize the Far East.

#### North-West Canada.

Bishop Lofthouse, of Keewatin, who had had a sharp attack of pleurisy, but was much better, wrote from Rat Portage on May 30th:—

May 28th was a great day for the Diocese of Keewatin, and will not soon be forgotten. The ordination of three men at one time in a young diocese shows that the work of God is making some progress, and gives promise of greater things in the future.

The Rev. Arthur A. Adams, who for a little over a year has been acting as general missionary in the diocese, was advanced to the priesthood, and two students of Wycliffe College, Toronto, Mr. Marcus H. Jackson and Mr. Arthur J. Bruce, were ordained as deacons.

Mr. Jackson again takes charge of our Mission at Rainy River, where he did such good work last year, whilst Mr. Bruce will continue his work at

Eagle River and Vermilion Bay. Both of them will return to Wycliffe for next winter, to finish their college work.

We have this summer started two new Missions, at 'Whitemouth' and 'Lac de Bonnet,' where small towns are springing up, and where the Church has done nothing, although other bodies have been at work for some time. Mr. Ellis, another Wycliffe student, has gone there and made a very good beginning. He found quite a number of Church families, many of whom had not been to church for years, and others who had joined other bodies because their own Church did nothing for them. I trust these two places will, in time, make very strong centres for our work.

Bishop Holmes of Moosonee visited Chapleau, a station on the Canadian Pacific Railway, in May, before starting on his long canoe journey to other stations in his diocese, and on May 21st held service there and admitted Mr. W. L. James to the Order of Deacons. In the evening the little church was crowded with a most reverent and attentive congregation. Mr. James is an Oxford man, and has been in charge of Chapleau for nearly a year. Missanabie, Biscotasing, Montezambart, and Flying Post are all under his care at present, with close upon 700 Crees and Ojibbeways.

The Bishop of Mackenzie River, in a letter dated Lesser Slave Lake, May 29th, reports having appointed the Rev. Malcolm Scott to be Archdeacon of Athabasca in place of Bishop Holmes.





## NOTICES OF BOOKS.

**A** *CHRISTIAN Home in the Punjab*. By Miss C. E. E. Tuting. (London: Church of England Zenana Missionary Society; price 6d.) This, the latest edition to the C.E.Z.M.S. series of sixpenny booklets, tells in interesting style the story of the conversion, home life, and death of a Sikh, Ishar Singh, and Mihri his wife. They spent some years at Tarn Taran, where the husband was trained as a C.M.S. catechist, and afterwards laboured first at Majitha, then at Amritsar, and then for a few weeks at an out-station, where they were called to their rest within a few hours of each other.

*Kwang-Tung, or Five Years in South China*. By J. Arthur Turner. (London: S. W. Partridge and Co.; price 2s. net. Second edition.) Mr. Turner, a Wesleyan missionary, gives a bright description of the manners, customs, and religions of the Chinese, and of the work of his Society in Canton, Hong Kong, and elsewhere. His indictment of the opium traffic is none the less effective because of the absence of superlatives and exaggerated statements which characterize it.

*Intoxicants and Opium in all Lands and Times*. By Dr. and Mrs. W. F. Crofts and Misses M. and M. W. Leitch. (Washington: The International Reform Bureau; price, cloth, 75 cents; paper, 35 cents.) This book is a revised sixth edition of *Protection of Native Races against Intoxicants and Opium*, and gives striking testimonies from many missionaries and others of the curse and cure of intemperance. It contains much information which will be helpful to those engaged in combating that evil, and should serve to arouse many who have hitherto taken but a languid interest in the temperance crusade. There is a topical index which adds to the value of the book.

*The Ascending Cross*. By the late Rev. W. A. Essery. (London: Religious Tract Society; price 3s. 6d.) In 1854, at a meeting under the presidency of the then Earl of Shaftesbury, a Society was formed for the purpose of assisting other Societies, especially those of the American Board, at work in Western Asia and the East of Europe. At the first Annual Meeting the title, 'Turkish Missions' Aid Society,' was adopted, and that was retained until 1893, when the larger designation, 'Bible Lands Missions' Aid Society,' was adopted. As its name indicates, the Society has never employed agents of its own, but has only collected funds to distribute them among missionaries of other Societies. In *The Ascending Cross* a description is given by the late Hon. Sec. of the B.L.M.A.S. of the work accomplished during the last fifty years largely through its assistance. There are several references to the C.M.S., but the book is chiefly concerned with the efforts of American missionaries.

*In Five Fields* (price 6d. to non-subscribers) is the thirty-eighth Annual Report of the Friends' Foreign Missionary Association, which labours in China, Ceylon, Syria, India, and Madagascar. It is beautifully illustrated and makes an attractive little book.

*Pastor Hsi, One of China's Christians*. By Mrs. Howard Taylor. (London: Morgan and Scott; price 1s. 6d. net.) We have already noticed this deeply interesting book, and we trust that the issue of the present, a cheap and popular edition, will result in its gaining an even wider circulation than that already attained.

*On the Banks of the Besor*. By C. B. Keenleyside. (Toronto: Methodist T.P. Forward Movement for Missions.) An effective plea for greater self-denial on the part of home workers for Foreign Missions.

*The Book of Genesis*, by Alexander Maclaren, D.D., LL.D. (London: Hodder and Stoughton; price 7s. 6d.) These expositions of the Book of Genesis are thoughtful and evangelical. Some of them appear to have been delivered as sermons, others afford brief notes out of which sermons might be constructed.

*The Epistles of Colossians, Philemon, and Thessalonians*. By Joseph Parker, D.D. (London: Hodder and Stoughton; price 5s.) Much the same may be said about this volume as about its companion, *The Epistle to the Ephesians*, which we noticed in the March *Intelligencer*, except that here we think there is more light thrown on the text. The comments on 1 Thessalonians v. 1-3 seem to us to amount to a virtual denial of the future personal Advent of our Lord. For the most part, however, the observations are wise and helpful.

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. has

sent us the following:—*Missionary Studies for the Sunday-School*, First Series, by George Harvey Trull; price 15 cents. Out of the six Studies in this series four are on foreign missionaries, Carey, Livingstone, Paton, and John Kenneth Mackenzie. Each Study closes with a set of questions and with a list of books. *A Stereopticon Lecture on India*, descriptive of seventy-nine slides; price 10 cents. *The Making of a Christian College in China*, an account of the Society's College at Canton. Also a paper on *The Missionary Cause in the Sunday-School*; three *Chats about Missionary Books*; and several small papers with accounts of missionary tours, converts, &c.

A most attractive and varied collection of booklets has reached us from the American Baptist Missionary Union, and the Woman's Baptist Foreign Missionary Societies. They include *Missionary Chalk Talks*, for Primary Classes; *The Missionary Dollar, and what it will do*, a Picture-Book to accompany and explain the 'One Dollar Bond' for Sunday-schools, and is given freely to any member of a Sunday-school who collects one dollar for the Society; *An African Palaver*; *Paper Money*; *A Story of Three Souls*; &c.

Scarcely less striking and artistic than the above are two pamphlets sent to us by the Missionary Society of the Methodist Episcopal Church of America: one on *Four Years of Progress in Africa*, by Bishop J. C. Hartzell; the other, *The Philippine Mission*, by the Rev. Homer C. Stanley, D.D.; and several leaflets.

The *Almanac of Missions for 1905* of the American Board of Commissioners for Foreign Missions is, in addition to what its title indicates, a brief and well-illustrated report of the Society's work for 1903-4 abroad and at home, with statistics for the same year of all the principal Missionary Societies of America, Great Britain, and the Continent.

We have also received:—

*The Forgotten Truth*, Fourth Edition, by the Rev. Charles Bullock, B.D. (London: Home Words Publishing Office; in cloth 1s., paper cover 2d.)

*Thoughts for Young Men*, by the late Bishop Ryle, Eighth Edition. (London: Chas. J. Thynne; price 9d. net.)

*The Case against the Proposed Appeal to the First Six Centuries*, reprint of letters addressed to the *Record* and *English Churchman*, &c. (London: C. J. Thynne; price 6d. net.)

N.B.—*Five Years in a Persian Town*, by Napier Malcolm, reviewed in our pages last month, is published at 10s. 6d. net (not 4s. as there stated).

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## LETTER TO THE EDITOR.

### THE WORKINGS OF CONSCIENCE.

DEAR SIR,—I have lately been giving to my people a short series of discourses on St. John xvii. 3, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou has sent.'

In the course of the sermons I referred to the spiritual condition of those who have not had the Gospel of the grace of God in and through the Lord Jesus Christ revealed to them in the divine Scriptures, but who are not left wholly without spiritual light, having conscience, that divine spark which, though buried under the thick strata of idolatry, superstition, immorality, and cruelty, does in a wondrous way flash through them all, and, e.g., makes an impious Belshazzar, surrounded by his 1,000 nobles, turn pale and shake in his joints, and an unscrupulous Felix tremble before his captive.

While meditating on Romans ii. 14-16 it occurred to me that light might be thrown upon the passage by well-tryed Christian converts from Heathenism.

This led me to consult one who has such profound experience of everything connected with Missions. He encourages me, with the kind consent of his successor in the Editorial Secretaryship, to venture to ask some of our honoured missionaries if they have ever thought of inquiring of the true converts to Christianity how far conscience, to which the Apostle refers, influenced them amid all their evil customs and practices. If so, will they kindly make known their replies?

Damerham Vicarage, Salisbury,  
July 17th, 1905.

WILLIAM OWEN.



## NOTES ON OTHER MISSIONS.

IN examining such of the yearly reports as have hitherto reached us, we are pleased to see that the COLONIAL AND CONTINENTAL CHURCH SOCIETY is able to speak with deep thankfulness of a prosperous year. The expenditure has advanced, but the income has kept pace with it, and there is a small amount of £73 to the good, thus reducing slightly the previous year's adverse balance.

The preliminary report of the CHINA INLAND MISSION, appearing as it did before the lamented death of Mr. Hudson Taylor, its beloved and respected Secretary, could, of course, make no reference to that sad event. But it spoke of how forty years ago this year, on the sands of Brighton, Mr. Hudson Taylor yielded himself to God for this specific work. Our readers know how it has grown since then, and will be pleased to hear that the past year has been one of much tranquillity and progress. Sixty-three new workers have reached China. Three have been accepted in that country itself. This makes a total of 828 agents in connexion with the C.I.M., and is the highest figure yet recorded. Of these, 150 are associates connected with six affiliated societies. The number of baptisms during 1903 was many more than in any previous year, but the number for 1904 far exceeded those. During 1903, 1,729 persons thus confessed Christ. During 1904 the number rose to 2,387. The central stations now number 200, and there are more than 450 out-stations.

The report of the NATIONAL BIBLE SOCIETY OF SCOTLAND is very interesting. Two years ago the circulation of its publications had reached a million. This past year the issues have reached, and passed, a million and a half. The total number was 1,526,813. Even had all these books been given away it would have been a matter of thankfulness. But with comparatively few exceptions they were sold, often no doubt below cost price, but still sold. Nearly one-fifth of these were disposed of in Roman Catholic countries, but the largest part was in non-Christian lands. Nearly three-fourths of the whole—over a million—were distributed in India and China. In India, with 224 colporteurs, nearly 201,000 Scriptures were sold. In China the difficulty was not so much to find purchasers as to find the means sufficient to meet the extraordinary and growing demand for the books. A little over one-half of the entire issues last year—808,000—were in the Chinese tongue, and there seems no reason why they may not reach the round million during the current year.

In India, Ceylon, and Burma, the returns of the WESLEYAN MISSIONARY SOCIETY show increase everywhere, and in almost every department. Each district reports a larger church, and there are more children and young people under Christian instruction. In China, the new Mission in the province of Hu-Nan has made a prosperous beginning. Already there are fifty-two members, and fifty-six are on trial for membership—a promising little Native Church of 108 souls. In South Africa there is a pre-eminence of progress. The church membership numbers 14,598, with 7,506 on trial; a total of 22,104, which is an increase on the year of 3,371. In West Africa there are 20,743, with 3,316 on trial. A new feature of the work here is the employment of two Wesley deaconesses at Cape Coast for work amongst girls and women. In Central America the synod of the Honduras district appeals earnestly for additional men in order to carry Christ's Gospel into Guatemala and Nicaragua, countries almost destitute of evangelical truth. With regard to new recruits for the general field, in continuation of the policy of advance, the Committee has sent abroad during the year twenty additional men.

The friends of the JOHN G. PATON MISSION FUND are mourning the loss of Mrs. John G. Paton, who died on May 16th in Australia. All who have read her *Letters and Sketches*, published shortly after the *Autobiography of John G. Paton*, will remember their fascination and the side-light of humour and of womanly observation which they threw on the scenes through which her husband had passed. We are sure that our readers will heartily sympathize with this aged missionary, now in his eighty-second year, in the sorrow and loneliness of his bereavement.

J. A. P.

## EDITORIAL NOTES.

THE tendency for holy days to degenerate into holidays is familiar enough both in Church history and in contemporary experience. But grace can and does reverse the process in many instances, and annual holidays become seasons of spiritual refreshment, of meditation on God and His works of Creation and Redemption, and of laying hold of His Covenant in prayer and intercession. May we invite our readers to carry with them in their retirement from their usual haunts of care and business the present needs of God's world and the calls of His providence, and in their moments of happy fellowship with the Father and with His Son Jesus Christ to ask with fervour and importunity that His people may be rendered responsive in this day of His power? The large figures in which the Society's financial requirements are expressed are well-nigh staggering, apart from the sense of His might and gracious promises and the remembrance of His past goodness. We are conscious again and again at head quarters of the feebleness of our faith, and nothing cheers us so much as the thought that brethren are praying for and with us. A telegram from Keswick reaches the Committee as we write, telling them of a special gathering of the Summer-School at which earnest united prayer was offered up that our God would supply every need; and our longing is that from all the restful spots where our friends will gather, by lake and hill and sea, the cry may ascend that the Society may renew its strength, that it may run and not be weary, and meanwhile that, however faint, it may still pursue.

A PRACTICAL illustration of the evil effects of the Society's financial position—with needs for the current year of £50,000 in excess of the last year's income and with a heavy deficit in addition—has just been afforded. Some ten years ago an earnest independent lay worker who had been connected with the Salvation Army but had left its ranks on account of divergence of doctrinal views, commenced work among the Gonds of the Central Provinces, in close contiguity to the C.M.S. Mission. His labours were blessed and he was joined by a little band of English co-workers, and all were supported by the gifts of sympathetic friends at home, mostly Non-conformists. The leader was from early association attached to the Church of England, and, naturally, the question was frequently broached of transferring the work to the larger Mission; and as the inconvenience, not to say dangers, of separation where there was no ordained ministry came to be realized, proposals to that effect were eagerly made, and as readily entertained by the Jabalpur Corresponding Committee, with the cordial assent of its Chairman, the Bishop of Nagpur, who expressed himself ready to admit the leader of the Balaghat band to Deacons' Orders. The proposals came home, and were heartily approved by the Group and Correspondence Committees, who interviewed Mr. J. Lampard, and were highly impressed with his earnestness and spirituality. The Finance Committee, however, raised the very natural objection that at the present time, however desirable on its merits the proposed transfer might be, the Society would not be justified in voluntarily accepting the increased financial liabilities (small though they were) involved, and the General Committee, with manifest reluctance but from a clear sense of duty, endorsed this view.

WHILE the financial burden presses and tries our faith, we have, thank God, a most gracious and signal token of His favour and goodness. For several years past we have had to record a perceptible, though not perhaps



very pronounced fall in the number of candidates. Prayer has been asked for, and offered up again and again for a visitation of the Spirit upon our C.M.S. congregations, and for a marked revival of missionary devotion that would show itself in offers of service. Now for the first time we see undoubted signs that the answer is coming or has come. There was a slight improvement, as was pointed out, in the numbers accepted from May, 1904, to April, 1905. Since May 1st, however, the rise is remarkable, and it looks as though this would prove a record year, so to speak. Confining our figures to men, for it was specially in their ranks that the falling-off occurred, fourteen have been accepted, nine of whom are graduates, and six are likely to be accepted before this number sees the light, of whom five are graduates, as against a total of nine in the same period of 1904, of whom three were graduates.

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OUR friends will specially rejoice to learn that a Soudan party is in the way of being formed. We mentioned last month the interesting fact that one of our colleagues on the Society's head quarters staff, the Rev. F. B. Hadow, M.A., Trinity College and Wycliffe Hall, Oxford, engaged in stirring up missionary interest among the young, had responded to the Committee's invitation to make one of such a party. The Rev. A. Shaw, B.A., Emmanuel College and Ridley Hall, Cambridge, and Dr. E. Lloyd, B.A., B.C., Cambridge, have specially offered and been accepted for the Mission, and we hope next month to be able to add other names.

The Governor-General of the Soudan, Sir Reginald Wingate, was kind enough, while in town in July, to call by appointment at the C.M. House, in company with Archdeacon Gwynne, when he met the President and several members of the Committee. He gave most valuable advice regarding the plans under consideration for the party whom it is hoped to send out in a few months' time, some members of which were present at the interview.

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Two years ago, in September, 1903, an influential South African Commission on Native Affairs was appointed at the instance of a Customs Conference held at Bloemfontein the previous March. The Report of that Commission has been lately published, and its conclusions on such questions as the status and condition of the Natives, their education, industrial training and labour, the tenure of land, native marriages, polygamy, &c., are deserving of the deepest consideration. We must place in our pages for reference the following striking testimony under 'Christianity and Morals.' The Commissioners say:—

'In considering the relations between the European and the native populations, certain responsibilities on the part of the race which occupies the position of the governing and superior caste claim attention. Among such responsibilities there is a duty as to the moral and intellectual elevation of the subject race, and the Commission recognizes that upon the governments of the South African Colonies this duty is laid.

'For the moral improvement of the Natives there is available no influence equal to that of religious belief. The vague superstitions of the Heathen are entirely unconnected with any moral ideas, though upon sensuality, dishonesty, and other vices there have been always certain tribal restraints which, while not based upon abstract morality, have been real, and, so far as they go, effective. These removed, civilization, particularly in the larger towns, brings the Native under the influence of a social system of which he too often sees and assimilates the worst side only.

'It must apparently be accepted as an axiom that contact with what we are accustomed to regard as civilization has a demoralizing tendency as its first effect

upon primitive races. It is clear that the Native, year by year, is becoming familiar with new forms of sexual immorality, intemperance, and dishonesty, and that his naturally imitative disposition, his virility, and escape from home and tribal influences provide a too congenial soil for the cultivation of acquired vices.

'The testimony contained in the volumes of evidence is abundant to this effect, but the Commission has no wish to dilate upon this aspect of the question, it being sufficient to direct attention to the evidence of the witnesses who have especially touched upon these subjects.

'The Commission considers that the restraints of the law furnish an inadequate check upon this tendency towards demoralization, and that no merely secular system of morality that might be applied would serve to raise the Natives' ideals of conduct or to counteract the evil influences which have been alluded to, and is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.

'In this connexion it has been observed by more than one witness that all that has been done for the regeneration of the Native has been by the efforts of Christian Missions, but such a statement cannot be accepted too literally. The Commission feels that from the earliest period of European settlement much good influence has been brought to bear upon the Natives by individual benevolence and attention to their spiritual welfare. It was, and in certain localities still is, the practice of Dutch and English farmers and other Christian families to include native servants in family worship; while many of the larger employers of native labourers, both at the mining centres and in rural districts, provide buildings and afford opportunities for religious services.

'By admission to Christian households and by the example of the uprightness and purity of many of those around them, a large number of Natives have doubtless been brought under improving influences; but to the Churches engaged in mission work must be given the greater measure of credit for placing systematically before the Natives these higher standards of belief and conduct. It is true that the conduct of many converts to Christianity is not all that could be desired, and that the Native Christian does not appear to escape at once and entirely from certain besetting sins of his nature; but, nevertheless, the weight of evidence is in favour of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard.

'It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommends full recognition of the utility of the work of the Churches which have undertaken the duty of evangelizing the Heathen, and has adopted the following resolution:—

'(a) The Commission is satisfied that one great element for the civilization of the Natives is to be found in Christianity.

'(b) The Commission is of opinion that regular moral and religious instruction should be given to all native schools.'

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An advertisement in the *Record* and other papers, inviting an increase of capital on the part of the Uganda Company, Limited, which took over the Society's industrial work in Uganda last year and also its superintendent, Mr. K. E. Borup, is a sufficient indication of the enterprise of the Chairman, Mr. T. F. Victor Buxton—a great-grandson of the Sir T. Fowell Buxton who fostered native industry in the west of the Continent over sixty years ago, and whose statue in Westminster Abbey was subscribed for by 50,000 Negroes in grateful acknowledgment of his beneficent labours for their regeneration—and the other Directors. They have very wisely enlisted the co-operation of the native chiefs, many of whom have become shareholders, and through them experiments over an extended area have established, it seems, the cotton-growing capacities of the country. Under such direction and supervision the Mission cannot fail to derive immense advantage from the successful extension of the Company's operations. 'It



is the Bible and the Plough,' said the first Sir Thomas Fowell Buxton, 'that must regenerate Africa.'

WE are grateful to Sir Matthew Dodsworth for having immediately challenged a statement made at the National Peace Congress at Bristol on June 28th, when the Bishop of Hereford was in the chair. The Secretary of the Aborigines' Protection Society, as reported by the *Western Daily Press*, declared that he 'could give hundreds of instances of little wars having been more or less brought about by the propaganda and action of ill-advised missionaries.' Such statements, mischievous as their tendency is, must be allowed to pass for their vagueness; to those who have any knowledge of the character of missionaries the very extravagance of the imputation will be regarded as exempting it from the need of refutation. But Mr. Fox Bourne proceeded to give *one* of 'the hundreds' of instances which he professed to have at hand. A Church of England missionary, he said, paid a visit to Jebu Ode, on the West Coast of Africa, and persisted on entering the place notwithstanding the rule that strangers should not be admitted after sunset. 'Afterwards a military expedition was sent out and 700 of those native people were shot down. Christianity was nowhere in that part of Africa to-day. That particular missionary had become a bishop. This gentleman had got into trouble afterwards by a proposal for the suppression of Mohammedanism and an appeal to Sir F. Lugard.' The speaker assented to Sir Matthew Dodsworth's surmise as to the identity of the missionary, and the latter declared at once that the allegation that he had invoked Sir Frederick Lugard's armed intervention to suppress Mohammedanism was simply incredible, while the Bishop of Hereford expressed his opinion that there had been some mistake.

WE may say that we anticipate with confidence that the statement will prove to be a tissue of mistakes. Mr. Fox Bourne promised to supply Sir Matthew Dodsworth with evidence of his statements, and by the courtesy of the latter we have been informed as to its purport. It is as follows:—

1. In support of the statement as to the missionary's conduct in 1892 a copy of *The Aborigines' Friend* for February, 1893, was forwarded, in which appeared three letters from the Rev. (now Bishop) James Johnson to Mr. Fox Bourne, in the course of which the writer referred at some length to charges made by the Jebu Ode people regarding a C.M.S. missionary's action, and added that he 'had not heard or noticed anywhere that this missionary had denied the allegations made against him.' It would appear, therefore, that the writer had not informed his brother missionary that he was communicating these statements regarding him to the official of an English society that was preparing a letter of expostulation to the Government; and there is nothing to show that Mr. Fox Bourne gave an opportunity to the missionary of explaining the incident before forwarding the letters to the late Marquis of Salisbury and publishing them in his Society's organ. But even assuming that no explanation can be given, the connexion of the Jebu Ode Expedition with a single incident such as that alleged was quite unwarranted on Mr. Fox Bourne's part. The letters themselves show that the treatment of the missionary was only one of three grievances which the Government quoted in justification of the Expedition.

2. The statement that the same missionary subsequently appealed to Sir Frederick Lugard to suppress Mohammedanism is withdrawn. Mr. Fox Bourne admits with regret that he made a mistake; it was not the same

missionary but another. He made, in point of fact, not one but two mistakes; for not only did he name the wrong missionary, but also the wrong Government official! And now his statement as corrected is still a mistake, for when we get the right names it transpires that there was no request for intervention to suppress Mohammedanism or anything else. The *Intelligencer* explained the incident of which Mr. Fox Bourne has so hazy a recollection, but of which he speaks in public with so much confidence, in its issue of July, 1903 (page 545).

3. The statement that Christianity 'is nowhere in that part of Africa to-day' will call forth a smile from our readers, who are aware that Jebu Ode and the whole district of which it is the centre has presented since 1892 a field of unique opportunities and of singular success.

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It causes us deep regret to announce that our esteemed colleague, Miss Gollock, has felt obliged, on grounds of health, to retire from the office she has held since 1895, of Lady Secretary of the Women's Department. Miss Gollock's advent to Salisbury Square, in 1890, may be said to have ushered in a new era, for she was the first lady member of the headquarters' staff. Her first work was in the Editorial Department, as Editor of the *Gleaner*; and the Christmas books for children, which have maintained their succession unflinchingly since 1891, were started by her *Light on Our Lessons*, which is now in its third edition. In 1894-5 she visited Ceylon and India and Egypt, and her journal letters, written home during the tour, were published under the title of *A Winter's Mail*. A Women's Department was decided upon during Miss Gollock's absence in India, and on her return she accepted the service of forming it. In 1900 she was joined by her sister, Miss Minna C. Gollock, who will now carry on the work, assisted by Miss H. Y. Richardson. Correspondence with women missionaries in the field, and the development of women's work for Missions at home, are the two special branches of labour, and they are far from light. Conferences of women missionaries at home and of home workers have been one important method which, under the Misses Gollock's inspiration and direction, have had, we are persuaded, important fruits. Twice has Holloway College been occupied for a week by girls belonging to homes of leading C.M.S. friends, while the programme of the first Summer-School owed much to Miss Gollock's ever-fresh and practical suggestions, though she was denied the pleasure of being present at any of the gatherings she had helped so largely to arrange. We shall hope that, please God, a lengthened rest may restore power for renewed service, and meantime the resourceful mind will not be inactive. We are sure we may claim for her, and for those who will carry on the work she initiated, to be remembered often in prayer.

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THE Society's Annual Report and the short popular Report known as *The Story of the Year* will be issued almost simultaneously with this number. Our colleague, the Rev. C. D. Snell, has once more, for the fifth time, performed the onerous task of compiling the larger of these two books, while the smaller one has this year been prepared by the Rev. C. W. A. Clarke, of the Telugu Mission, as a piece of furlough service, for which he has our sincere thanks. The labour of these productions, especially the former, increases every year as the workers multiply and the work expands. The number of annual letters that have been carefully studied and their information brought out under the various Missions and stations and institutions has been 726, and besides them the *Intelligencer* and *Gleaner* have been searched for their facts. The picture is made as complete as the know-



ledge available admits of, and as true to actual facts, without any shrinking whatever from stating the less encouraging or the wholly discouraging features. A treasury of illustrations is supplied on every aspect and problem of the missionary enterprise, for which preachers and speakers who aim at being fresh and up-to-date will assuredly be grateful; while the student of Missions who follows their story from year to year will welcome with avidity this new instalment of a truly enehanting tale.

No changes of consequence have to be noted in the plan of these Reports. The list of names, however, that appears at the beginning of the large Report, and at the end of the small one, presents one or two new features. Instead of giving the names of the missionaries who were at home on June 1st by themselves, after all the other names under each Mission, they are left this year under the station they last worked at, with the words 'At Home' added in parenthesis. Then the North-West Canadian names are divided into two groups, that of missionaries whom the Parent Committee appointed and for whose support the Society is responsible, and that of missionaries and Indian pastors who are appointed locally and supported from diocesan funds to which the Society makes an annual grant. The New Zealand list underwent a change in last year's Report, the names of the Maori clergy being printed as a record only, in small type, and not being counted in the statistics, as the work is now supervised by the New Zealand Synod. This year the story of this Mission is given as an Appendix to the Report.

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ARCHDEACON CALEY, after a missionary service in Travancore of thirty-four years, has accepted the incumbency of Bradley, Lincs. He received just before leaving Cottayam a most friendly autograph farewell letter from the Rajah of Travancore, expressing regret that he was unable 'to wish him good-bye and God-speed in person,' and thanking him for his 'arduous labours for my people.' The Rev. W. Spendlove, too, after labouring in the arctic regions of the far North-West since 1879, has been appointed to the Rectory of Drayton, near Banbury, in the diocese of Oxford. It is the Society's happiness to retain the love of its former missionaries, and it is a duty and pleasure to follow their subsequent career with interest and prayer. It was a special gratification, for example, to notice that the Committee of the British and Foreign Bible Society commemorated on July 3rd the completion of twenty-five years' service of the Rev. John Sharp, first as Secretary and then as Editorial Superintendent, by suitable marks of their esteem and affection. On the other hand, Bishop Royston's retirement from his engagement as Assistant Bishop of Liverpool, which he has held since 1891, is a sign, we fear, of the infirmities of age, which only his wonderfully sustained vigour makes a matter of surprise, after more than half a century since he entered the ministry of the Church. He will, we are sure, be greatly missed by Bishop Chavasse and by the whole diocese, and especially by its C.M.S. workers and friends. Many prayers will follow him in his retirement.

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THE past month has witnessed the removal by death of two Vice-Presidents of the Society, both honoured veterans in Christ's service, one as a Missionary Bishop in the great lone regions of Western Canada, the other a distinguished Civil servant in the populous provinces of the Gangetic plain of India. Bishop Young was a graduate of Clare College, Cambridge, and among his contemporaries at the University were Bishop Fyson of Hokkaido, Bishop Clifford of Lucknow, Bishop Hoare of Victoria,

Hong Kong, and the late Bishop Parker of Eastern Equatorial Africa. He was Association Secretary of the Society in West Yorkshire from 1872 to 1875. He went to Rupert's Land in 1875, and nine years afterwards, when Athabasca Diocese was divided and Bishop Bompas elected to keep the northern portion, which received the name of Mackenzie River, Robert Young succeeded him in the See of Athabasca. For twenty years he endured the hardships and privations of that inhospitable region, but latterly his health greatly failed. In 1900 he went out avowedly for the last time to take a farewell of the lonely workers and then to retire. He came home again in 1903.

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SIR WILLIAM MUIR was an older man than Bishop Young by twenty-four years. He received his training, as did also John Lawrence, Robert Montgomery, Donald McLeod, and so many other distinguished men, under James Thomason, whose secretary he was, and whom he succeeded (though not immediately) in the Lieutenant-Governorship of the old North-West Provinces. A foot-note in Mr. Stock's *History of the C.M.S.* (on page 171 of vol. iii.) attributes it to Dr. Pfander's residence at Agra from 1841 to 1854 and the influence he acquired over the young civilian that Muir's mind was directed to the studies which led him to write his *Life of Mohammed*; and during the last twenty-five years his prolific pen has produced a succession of useful books on the history of Islam, such as his *Annals of the Early Caliphate*. Not less useful, probably much more so in their bearing on the evangelization of Moslems, have been the three important works of Oriental origin which his researches have brought to light, and which have been issued from the press in many editions and widely distributed; namely, the *Apology of Al Kindy*, *Sweet First-fruits*, and *The Beacon of Truth*. Sir William was a speaker at the Society's 1877 Anniversary, and at the Croydon Church Congress in 1877. Muirabad, the Christian settlement close to Allahabad, was named after him. A training school of the Zenana Bible and Medical Mission was opened at Allahabad as a Lady Muir Memorial in 1902.

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THE Society's selling magazines, that is, the *Intelligencer*, *Gleaner*, *Awake*, and *Round World*, have had a fairly good year financially, the profits having reached £464. The statement needs some considerable qualification if it is to be understood commercially. On the one hand it has to be remembered that nothing is debited for rent of offices and warehouses or for salaries; and on the other hand nothing is credited for the large number which are given gratuitously. But while the sum named is worthless for comparison with the profits of publications on strictly commercial lines, it is useful and encouraging nevertheless to realize that what often proves a costly necessity, regarded merely as an advertisement, is accomplished by the C.M.S. with a substantial profit. The total number of the above periodicals issued during the year was 2,215,000. The *Gleaner* and the *Round World* show real advance, the former of about 1,000 and the latter 500 monthly on the average of the previous year. The *Intelligencer* holds its own, but does not advance. It has been practically stationary for several years, temporarily increasing somewhat at the Centenary period. We should be grateful if our readers would suggest to us any mode of promoting its circulation, or of enhancing its attractiveness.

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THE Annual Reception by the Archbishops of Canterbury and York of Colonial and Missionary Church-workers was held on June 22nd at



the Church House, the Archbishop of York unfortunately being absent through ill-health. The scale of invitations to this interesting gathering is a large and generous one, including as many as 4,000 individuals, representatives of seventy societies. Of the home dioceses there were present the Bishops of Winchester, Ely, Hereford, and Lichfield; and of Missionary Bishops, active or retired, there were Bishop Cassels, Bishop Blyth, Bishop Johnson (late Metropolitan of India), Bishop Morley, Bishop Ridley, Bishop Taylor Smith, and Bishops Montgomery and Ingham, Secretaries of the S.P.G. and C.M.S. The Archbishop of Canterbury gave his guests a most cordial welcome, and the other speakers were the Archbishop of the West Indies, the Bishops of Albany and Washington, Bishop Ridley, and Bishop Ingham.

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THE Bishops-designate of Ely (the Rev. F. H. Chase, D.D., President of Queens' College, Cambridge), Woolwich (the Rev. Canon J. C. Leeke), and Kingston-on-Thames (the Rev. Cecil Hook, Vicar of All Saints', Leamington), have accepted the office of Vice-President of the Society. Dr. Chase was by some error stated in the *Times* to have been a candidate for a tutorship at the C.M. College, Islington. He may claim, however, a relationship of another kind, for he was born at the Rectory of St. Andrew's-by-the-Wardrobe, where the first meeting of the Society's Committee was held on June 17th, 1799. The photograph standing over the Library mantelpiece at the C.M. House of the Rectory study, in which the meeting was held, was taken in July, 1886, and was presented to the Society by Dr. Chase's mother, after the death of the Rev. C. F. Chase, the Rector. We believe Dr. Chase has sometimes called himself a younger brother of the C.M.S., in allusion to the fact that its and his infancy were spent under the same roof.

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IN common, doubtless, with many of our readers, we always look for a treat in the quarterly numbers of *The East and the West*, the missionary Review of the S.P.G., and we very rarely suffer disappointment. That for July is no exception for variety of subjects. Among the contributors are missionaries of the London Missionary Society, the Dutch Reformed Church, and the American Presbyterian Mission. There are also the to us more familiar names of Mr. Victor Buxton, under an article on Uganda; and Mr. Eugene Stock on 'An Early Anglican Mission to the Eastern Churches,' which the Editor thinks will surprise many of his readers by informing them that the C.M.S. was at one time actively engaged in helping to infuse new life into several of the Eastern Churches. And there is also a well-informed article on 'The Work of the Church of England among the Maoris of New Zealand,' the writer of which is the Rev. H. A. Hawkins, whose name was on the C.M.S. list as a missionary in local connexion until 1903, when the Society's grant ceased and the work was transferred to the Synod of the New Zealand Church. The number of Maoris in the North Island is estimated at 41,000, of whom some 17,700 belong to our Church, as the fruit of the C.M.S. Mission. There are about 9,500 connected with other Missions, 2,500 Mormons,—and the remaining 11,000 are practically Heathen, though nearly half of them profess to worship the true God. The estimated expenditure of the Church Mission is £4,900, of which C.M.S. still provides £600 in stipends of the white clergy remaining on its list, and £1,400 is derived from endowments contributed by the Maoris since 1850, the present value of which amounts to £100,000; in addition to which they have built numerous churches—there are forty of these in one

diocese alone. The properties formerly possessed by the Society in New Zealand were made over in 1882 to the New Zealand Mission Trust Board, consisting of the three Bishops of the North Island and two representatives from each of the three dioceses. The income from these properties, amounting to about £900 per annum, is appropriated to the support of the Maori Theological College at Gisborne.

ONE name in the list of the recipients of the King's Birthday Honours will have interested all our readers. Apolo Kagwa, the Katikiro of Uganda, who visited this country by invitation to be present at the King's Coronation, and whose secretary, Ham Mukasa, wrote a most striking account of the visit, has been awarded a K.C.M.G. We were glad also to notice among the Civil List Pensioners the four daughters of Mr. J. D. Cooper, 'in consideration of the merits of their late father as a wood engraver.' Mr. Cooper for many years was the engraver of the *Gleaner* illustrations.

THE Committee have accepted offers of service as missionaries of the Society from the Rev. Archibald Shaw, B.A., Emmanuel College and Ridley Hall, Cambridge; Curate of Walcot, Bath; Mr. Edmund Lloyd, B.A., B.C., Cambridge; Messrs. Moritz Gerber, Walter Holden, George Edward Reeks, and Richard Alexander Whiteside, students at the C.M. College; and Miss Annie Elizabeth Lowick, of Torquay, who has been trained at Bermondsey. A re-offer of service for work in Hokkaido, Japan, from Miss G. S. Stevenson, who laboured in that country from 1898-1900, was cordially accepted.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the African pastors and others educated at Fourah Bay College; prayer for the students in training now, and for the future of the College. (Pp. 566-74, 610.)

Continued thanksgiving for the special army work in Japan; prayer that the seed sown may fall on ground now specially prepared for it, and may bring forth fruit. (Pp. 574-82, 622-3.)

Thanksgiving for opportunities of ministering to German-speaking Russian prisoners; prayer that the Christians among them may get a deeper knowledge of God, and that God may reveal Himself to the Jews and show to them the true Messiah. (Pp. 582-7.)

Thanksgiving for the devoted lives of missionaries and others recently called to their heavenly rest; prayer that their places may be filled speedily by others equally devoted to God's service. (Pp. 588-92, 633.)

Thanksgiving for the way in which medical mission work in Mohammedan lands breaks down prejudice and prepares the ground for the Gospel seed. (Pp. 592-7, 614.)

Prayer that it may please God to cause the terrible visitation of plague in India speedily to come to an end. (Pp. 604-5.)

Thanksgiving for open doors in Hausaland; prayer for the Mission in Zaria. (P. 611.)

Thanksgiving for the recent convention at Kandy; prayer that the Holy Spirit may make His power felt throughout Ceylon. (P. 618.)

Thanksgiving for the many ways in which Christians are enabled to show their love for the Chinese; prayer that the School for the Blind at Fuh-chow may be a great blessing. (P. 619.)

Thanksgiving (with prayer) for the spirit of unity pervading recent meetings in Fuh-chow. (P. 620.)

Thanksgiving for hopeful signs for the future of the Church in Japan; prayer that the longed-for peace may soon come, and that the Church may rise to her opportunities. (Pp. 621-3.)

Prayer that the Society's Annual Report and other publications may receive careful and prayerful reading. (P. 632.)



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 20th, 1905.*—On the recommendation of the Ladies' Candidates Committee, Miss Mabel Christine Jane McComas, Miss Beatrice Annie Mary Thomas, Miss Elizabeth Annie Towe, Miss Annie Elizabeth Lowick, and Miss Eva Alice Lavy were accepted as Missionaries of the Society.

The Rev. Charles George Monro, M.B., B.C., Cambridge, and Mrs. Monro, of the Ranaghat Mission, were accepted as Honorary Missionaries of the Society.

The Rev. William Saunders Hunt, Th.A., K.C.L., and Mr. William Pakenham Walsh Williams, B.A., Trinity College, Dublin, were accepted as Missionaries of the Society. Messrs. Monro, Hunt, and Williams were received by the Committee, and commended to God in prayer by the Rev. Preb. H. W. Webb-Peplow.

A re-offer of service from the Rev. J. W. Hall, M.A., Durham, was thankfully accepted, and Mr. Hall was appointed Secretary to the Allahabad Corresponding Committee, in succession to the Rev. C. H. Gill, Bishop-designate of Travancore and Cochin.

The Committee had interviews with the following Missionaries, on their return from the mission-field:—The Rev. H. Leakey (British East Africa), the Rev. S. C. Webb and Miss L. M. Townsend and Miss M. Hicks (Palestine), Dr. and Mrs. H. R. Pakenham and Miss A. E. H. Burton (Fuh-Kien), the Rev. L. K. Morton (Bengal), and the Rev. C. E. McQuaide (Punjab).

Mr. Leakey, recently returned on medical grounds from Kikuyu, stated that he had found a good sphere for work, and was assured of the capability of the people, especially the young, among whom he felt the best prospects of success attached to certain boys who had been taken into a boarding-school, and who were making rapid strides. Two had been baptized just before he left. He referred to special difficulties in this Mission, arising from the fact that Government officials and settlers had preceded the Missionaries. In reply to a question about work among the Masai, he said that there were some in his district, but that he felt no one Missionary could reach them and the people of Kikuyu together: they were enemies, and their lives and languages very different.

Mr. Webb had found his first period of service in Palestine very much taken up with the study of Arabic, but he had always found some additional work to do—first in the Bishop Gobat School, subsequently in the Jerusalem College, and for the last six months in district work around Jerusalem and the East of Jordan. He spoke of the way in which the women's work seemed to give more opportunity for direct dealing with non-Christians than the men's, and thought the reason was that they were free to devote their time to direct personal and spiritual intercourse with the people, whereas most of the male Missionaries had to supervise extensive district work.

Miss Townsend gave an account of the work she had had in hand in connexion with two schools (one at Shefamer, with ninety-seven children, eighty of them non-Christians, and another at Abilene, with forty children, a smaller proportion being non-Christians) and in visiting among women in Shefamer and other villages. Since joining the C.M.S. from the F.E.S., her work had been very happy, and the results enough to encourage her. She gave some account of three or four former pupils doing well, one particularly so in charge of the school at Abilene, and of other signs of fruit in the work.

Miss Hicks described three years' work in Gaza. Her first step had been to ask for the prayers of many friends at home, and she felt they had been richly answered, for the school, which she found at the first contained sixty-eight girls, of whom thirty-two were Moslems and two Jewesses, now contained 570 girls, 474 being Moslems, and the attendance was very regular, except in harvest time. In addition to the school work she gave some account of her duties in giving daily addresses to the patients in connexion with the medical mission; in holding two weekly classes for women; and in paying regular visits to the neighbouring vineyards. She spoke of her ready welcome everywhere. In going anywhere about Gaza she said the Missionary was sure of a welcome if accompanied by one of the school children, who were always known by the school pinafores. She attributed much of the opportunity for good school work to the strong hold gained upon the affections of the people by Dr. Sterling in his medical mission.

Dr. Pakenham pointed out that in 1897, when he joined Dr. Rigg at Kien-ning,

serious riots were taking place, and it was impossible to obtain mission premises in the city, the work being carried on two or three miles away at a place known as Seven Stars' Bridge. In 1899 there was further rioting, all the mission-houses being burned. At the close of 1900 a native house was rented in Kien-ning city for hospital work; while in 1903, an excellent site having been secured, the building of a hospital, including houses for the European and native doctors, was commenced and completed during 1904. He stated that spiritual work does not show much sign of marked advance, the apathy and indifference of the Chinese being very great. The hospital work is encouraging, though a number of medical workers trained at the hospital have left for secular employment.

Mrs. Pakenham stated that the work among women in Kien-ning City is at present in its infancy. As a result, chiefly of the Women's Hospital, worked by C.E.Z.M.S. ladies, progress is now noticeable, many bright conversions having taken place, both at the hospital and in the adjacent villages.

Miss Burton stated that on her arrival in China in 1898, she took up work in the villages surrounding Fuh-chow. In 1900 she was appointed to the Deng-doi Women's School, varying her work by visiting the villages, of which there are 300, and one Fu city; her usual plan being to reside for two weeks at a time in a village.

Mr. Morton, who had been for three-and-a-half years Assistant Minister of the Old Church, Calcutta, gave a brief account of the work which had fallen to him in connexion with the congregation and parish, indicating various encouraging features, more especially amongst the children.

Mr. McQuaide, who had come home on medical certificate in consequence of a serious affection of the eyes, referred to his work in Amritsar, and bore warm testimony to the reality and depth of the work in the C.M.S. school and college at that station.

The Secretaries reported the death, on May 30th, 1905, of Mrs. Browne, wife of Dr. A. H. Browne of Amritsar; of Mr. A. Lawrence, of the Western China Mission, on June 3rd; also, on June 19th, of the Rev. G. R. Thornton, Vicar of St. Barnabas's, Kensington, a member of the General Committee and a warm friend of the Society.

In view of the growing claims of women's work at Aurungabad, and owing to there being no C.M.S. ladies at present available, it was resolved to request the Z.B.M.M. to lend the services of two ladies for work at that station.

Approval was given to the proposal to affiliate the Noble College, Masulipatam, to the University of Madras, in the Mathematical Branch.

*Committee of Correspondence, July 4th.*—Messrs. Moritz Gerber, Walter Holden, George Edward Reeks, and Richard Alexander Whiteside, students at the C.M. College, were accepted as Missionaries of the Society.

The Rev. Archibald Shaw, B.A., Emmanuel College and Ridley Hall, Cambridge, Curate of Walcot, Bath, and Mr. Edmund Lloyd, B.A., B.C., Cambridge, were accepted as Missionaries of the Society. Messrs. Shaw and Lloyd were introduced to the Committee and commended to God in prayer by the Rev. Canon Trotter.

A re-offer of service from Miss G. S. Stevenson, formerly of the Japan Mission, for work in Hokkaido, was cordially accepted.

The resignations of Miss H. P. Phillips, of the Ceylon Mission, on grounds of health, and of Dr. L. G. Hill, of the South China Mission, were accepted with deep regret.

The Secretaries were authorized to arrange for Mr. T. E. Alvarez, to make a tour of inspection and inquiry in Northern Nigeria, with a view to subsequent consideration of possible changes in the administration of the Missions there, he being accompanied, if possible, by the Rev. J. W. Lloyd.

The following ladies, who had recently been accepted for service in connexion with the Society, were introduced to the Committee:—The Misses A. K. Deering, S. M. Elsdon, A. M. Henty, E. A. Lavy, A. E. Lowick, M. C. J. McComas, E. A. Read, B. A. M. Thomas, F. L. Thompson, and E. A. Towe. The ladies were addressed by the Chairman (Mr Sydney Gedge) and the Honorary Secretary: the latter also commended them in prayer to the favour and protection of Almighty God.

The Committee received the following Missionaries on their return from the



mission-field:—The Ven. Archdeacon Caley (Travancore), the Rev. J. Hinton Knowles (Kashmir), the Rev. C. T. Warren (Osaka), and the Rev. W. G. Walshe (Mid China).

Archdeacon Caley, who has accepted a living in England, after thirty-four years of missionary service, spoke with much thankfulness of the happiness of his missionary life. After a brief allusion to certain financial questions connected with the Travancore Church Councils, he referred to the difficulties with which they had to contend in connexion with grants-in-aid from the Travancore Government. These difficulties, he was thankful to say, had disappeared, and they had received a promise from the Government of strict religious neutrality.

Mr. Knowles, who had come home invalided, spoke of his twenty-five years' work as a Missionary in Kashmir, and referred to the special work in which he had recently been engaged, viz. the supervision of the missionary schools in Kashmir in the absence of the Rev. C. E. Tyndale-Biscoe. During the time he had had charge of the schools the numbers had risen from 1,200 to 1,500. He spoke with much appreciation of the excellent work which was being done by these schools, and of their influence on native thought.

Mr. Warren brought a message from the Christians of Osaka (130 present), which stated that they were 'glad of a material alliance with great Britain,' but 'they wanted more, namely, an alliance of a spiritual nature.' Mr. Warren stated that his work lay largely in connexion with the Church of the Resurrection, and in evangelistic work in the Warren Hall. He also took part in literary work, being responsible for the *Light of the World*, of which there was a circulation of 100,000 per mensem. He had also written and published tracts of which 150,000 copies had been distributed, mainly among the soldiers. He spoke of a night-school at which from sixty to eighty attended, all paying a fee, and of these scholars, at least twenty-five, to his knowledge, had become Christians during the last five years. Mr. Warren spoke hopefully of the results of undenominational work, first at the Osaka Exhibition, where their preaching reached a quarter of a million people, and now among the soldiers. He closed by speaking of the yearning by Japanese Christians for a further outpouring of the Holy Spirit, and referred to the longing which he entertained for the appointment of Japanese Christians to the Episcopate.

Mr. Walshe referred to his five-and-a-half years' work in connexion with the Society for the Diffusion of Christian Knowledge in China. He stated that he found it exceedingly difficult to call forth Christian literature from the Chinese Christians themselves. He said that during his last period of service he had translated some sixteen books, half of which dealt with direct Christian subjects, and the other half with matters of general interest, which were more or less permeated with Christian thought. He emphasized the importance at the present time of literature, as alone reaching as a Christian influence the highest classes in that country.

*General Committee, July 11th.*—The Secretaries presented the report of the joint meeting of the Estimates and Finance Committees, which was received and adopted. An instruction was passed to the Funds and Home Organization Committee to redouble their efforts to make the financial position of the Society known, and to spare no pains to enlarge the circle of the Society's members and friends, and to call them to fresh self-sacrifice and continued prayer.

The death of the Rev. G. R. Thornton, formerly a member of this Committee, was reported and the following Resolution adopted:—

'The Committee have heard of the death of their warm friend, the Rev. G. R. Thornton, with deep regret. During a long ministry, both in the country and in London, he maintained the honoured memories of his family both as a faithful witness to the great truths of the Gospel, and as an earnest and active supporter of the Society. The Committee offer the expression of their sincere sympathy to Mrs. Thornton and her family.'

The Secretaries also reported the death of Mr. C. B. P. Bosanquet, Honorary Life Governor. The following Resolution was placed on record:—

'The Committee have heard with much regret of the death of their old and highly valued friend, Mr. C. B. P. Bosanquet, for more than thirty years Honorary Secretary for North Northumberland, and an Honorary Governor for Life since 1884. Mr. Bosanquet's interest in, and knowledge of the Society's Missions was such as is rarely

to be found in laymen leading so busy and many-sided a life; and he worked his Association with untiring diligence. As the father of Miss A. C. Bosanquet, of the Japan Mission, he had a link with the mission-field which he highly valued. The Committee direct that an expression of their respectful sympathy be sent to his surviving friends.'

The Secretaries having reported the resignation of Miss Gollock, the following Resolution was adopted:—

'The Committee receive the resignation of Miss Gollock on account of failing health with the deepest regret. She joined the Society's staff in 1890, bringing to it exceptional qualifications gained in previous work, and for five years in connexion with the Editorial Department rendered most important services in the production and improvement of the Society's publications. For the last ten years in which she has been connected with the Women's Department, she, in association with her sister, has developed and organized the interest of women throughout the country on behalf of the work of the Society in a remarkable manner. During a visit to the mission-field of India and Ceylon in 1894-5 she gained an unusual knowledge of the details of that work, and turned it to good account on her return home. By her deep spiritual influence, as well as by her personal example and the energy of her mind, by her public advocacy, and also by the useful books which she has written, she has laid the whole Society under lasting obligation. The Committee join with her many friends in praying that God may refresh her during a period of enforced rest, and, if it be His will, restore her to health, or even use her weakness to perfect His strength.'

The acceptance of the office of Vice-President of the Society by the Right Rev. F. H. Chase, D.D., Bishop-designate of Ely, was reported.

Dr. L. G. Hill was appointed to a seat on the Medical Board of the Society.

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Sierra Leone.*—On Ascension Day (June 1), 1905, at the Cathedral, Sierra Leone, by the Right Rev. the Bishop of Sierra Leone, Messrs. Jechoniah Claudius Fitzmason King, David Alexander Horatio McFoy, L.Th., and William Theophilus Thomas, B.A., L.Th., to Deacons' Orders, and the Revs. S. R. Kawaley and T. E. Vincent to Priests' Orders.

*Punjab and Sindh.*—On Trinity Sunday (June 18), at the Cathedral, Lahore, by the Right Rev. the Bishop of Lahore, the Revs. R. Force-Jones and D. S. Harper to Priests' Orders.

*Ceylon.*—On Trinity Sunday (June 18), at the Cathedral, Colombo, by the Right Rev. the Bishop of Colombo, the Rev. R. T. E. A. Gunatilleke to Priests' Orders.

#### DEPARTURES.

*Sierra Leone.*—Mr. R. H. White left Liverpool for Sierra Leone on June 24.

*Western Equatorial Africa.*—The Rev. A. W. Smith left Liverpool for Lagos on June 24.—Mrs. J. B. Wood left Liverpool for Lagos on July 1.—Miss C. L. Rankilor left Liverpool for Lagos on July 8.

*Uganda.*—Miss S. R. Tanner left Genoa for Mombasa on June 26.

*United Provinces.*—The Rev. W. E. S. Holland left London for Allahabad on July 20.

*South China.*—Mr. P. J. Laird left Southampton for Hong Kong, *via* New York, on May 20.

#### ARRIVALS.

*Sierra Leone.*—Miss H. Bisset left Sierra Leone on July 1, and arrived at Liverpool on July 13.

*Western Equatorial Africa.*—Miss E. A. Warner left Burutu on May 23, and arrived at Plymouth on June 15.—Miss E. Ballson left Lagos on June 26, and arrived at Plymouth on July 12.

*Egypt.*—Miss T. H. Bird and Miss P. Jackson left Port Said on June 20, and arrived at Plymouth on July 1.

*Palestine.*—Miss G. F. Tindall left Jaffa on March 6, and arrived in London (*via* Egypt and Switzerland) on June 19.

*Bengal.*—The Rev. and Mrs. H. J. Jackson left Calcutta on May 4, and arrived in London on June 28.

*United Provinces.*—Miss E. Stroelin left Bombay on May 15, and arrived at Stuttgart on June 24.—Miss A. B. Davis left Bombay on May 15, and arrived at Folkestone on June 24.

*Punjab and Sindh.*—The Rev. and Mrs. J. H. Knowles left Bombay on April 20, and arrived in England on May 26.



## BIRTHS.

*Uganda*.—On June 27, at Worthing, to Mr. and Mrs. W. G. S. Innes, a son.

*United Provinces*.—On June 2, at Gorakhpur, to the Rev. and Mrs. J. N. Carpenter, a daughter.

—On June 22, at Landour, to the Rev. and Mrs. B. Herklots, a daughter.

*Ceylon*.—On June 16, at Colombo, to the Rev. and Mrs. R. P. Butterfield, a son.

## DEATH.

*Western Equatorial Africa*.—By telegram received July 6, Mr. F. D. Coleman.

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**PUBLICATION NOTICES.**

**Annual Report and The Story of the Year** (Short Report) for 1904-5. These will be distributed during the month of August. Subscribers through local Associations will receive their copies from their respective Secretaries; other friends are supplied direct from Salisbury Square. The Lay Secretary will be glad if friends who do not receive their copies within a reasonable time after the end of August will kindly send him a post-card.

The following new Publications have been issued since our last notice:—

**Annual Letters of Missionaries for 1904.**

Part XI. Letters (in most cases *additional*) from Egypt, Bengal, Ceylon, South China, and other Missions, with an Index to the whole series. 72 pp. Price 4*d.*, post free.

**'Don't Support Foreign Missions.' Why Not?** A Series of Addresses delivered at St. Michael's, Cornhill, during Lent, 1905. By Mr. Eugene Stock. In pamphlet form, price 3*d.*, post free; or each address in separate leaflet form, price 6*d.* per dozen. These addresses are very suitable for giving to Men.

**Signs of the Times in India To-day.** By the Rev. A. H. Bowman. Reprinted in pamphlet form from the *C.M. Intelligencer*. Price 2*d.* net (2½*d.* by post).

**Medical Missions and Our Boys.** A booklet for boys. Free of charge.

**Communicants' Shilling Collection.** An explanatory leaflet. Free.

**The Financial Position of the Society.** A leaflet appealing for increased support. In three forms—(a) General Appeal; (b) For increased support of existing O.M.; (c) For support of proposed Own Missionary for Parish. Free.

**Leaflets for Young People.** Additions to the existing series:—No. 5, 'A Young Chief in Busoga'; No. 6, 'The Gods of the Japanese.' Supplied free in small numbers to Sunday-school Teachers, Secretaries of Sowers' Bands, &c. The first four leaflets are now supplied in larger numbers for general distribution.

One of the books prepared specially for use in connexion with the C.M.S. Study Scheme for 1905-6 is now ready. It is entitled **Saint Paul: Missionary to the Nations**. A scheme for the study of his Life and Writings, in eight sections, by Mrs. Ashley Garus-Wilson. It is published by Messrs. Hodder and Stoughton, and supplied by the Publishing Department, Salisbury Square. Paper covers, 1*s.*, post free; cloth, 1*s.* 6*d.*, post free.

A new Picture and Fact Receipt Book for One Sovereign can now be obtained by Local Secretaries and Treasurers, for use in endeavouring to enlist fresh support. The book contains 10 receipts for 1*s.*, and 20 receipts for 6*d.* A Picture is printed on the front of each receipt, and missionary information is given on the back. Secretaries and Treasurers are invited to send for copies.

The following new books have been added to the stock kept by the Publishing Department, Salisbury Square, for sale to friends, as follows:—

*The Home Ministry and Modern Missions*, by J. R. Mott (3*s.* 6*d.*). By post for 3*s.*

*On the Borders of Pigmy-Land*, by Ruth B. Fisher, 3*s.* 6*d.* net (by post 3*s.* 10*d.*).

*In and Out of Hospital*, by C. S. Vines (C.E.Z.M.S.), 2*s.* net (by post 2*s.* 4*d.*).

*Some Typical Christians of South China*, by W. S. Pakenham-Walsh (2*s.* 6*d.*). Supplied by post for 2*s.* 3*d.*

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E C.

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# CONTRIBUTIONS TO THE GENERAL, APPROPRIATED, AND SPECIAL FUNDS.

(From JUNE 12th to JULY 10th, 1905.)

[*Note*:—At the time of remittance, friends should state clearly whether the amount remitted is to be treated as paid:—

- 'Through Associations,' or as
- 'Paid direct' (i.e. *not* through Associations).

Unless this rule is strictly observed remittances are very liable to be incorrectly allocated (causing disagreement between the Society's books and the Contribution lists and accounts when received from the Associations), and in consequence contributions to be acknowledged in the Annual Report under Heads of Receipt different from those desired by contributors.]

Hereunder are acknowledged remittances received at the C.M. House, viz.:

1. All remittances through 'Associations,' from 'Foreign and Colonial Contributions,' and from 'Receipts in the Missions.'

2. Remittances of £5 and upwards *paid direct* to 'Benefactions,' 'Annual Subscriptions,' 'Legacies,' 'Appropriated Contributions,' and 'Special Funds.' Remittances of 10s. and upwards *paid direct* to 'Individual Collections.' Benefactions of £5 and Collections of 10s. and upwards from 'Gleaners' Unions' (i.e. towards expenses; *all* receipts to be 'paid direct').

All other sums are acknowledged in the Annual Report; those of 10s. and upwards in detail.

Friends not finding their remittances duly acknowledged are requested to inform the Lay Secretary without delay.

## 1. THROUGH 'ASSOCIATIONS.'

[*Important Notice*.—In order that a correct analysis of the Society's Income may be made, it is essential that the composition of each amount at the time of remittance should be given under the divisions of **General, Appropriated, and Special Funds**. Under the divisions of Appropriated and Special Funds the several precise objects and amounts for each should be named.]

Aberyskir.....	13 0	Brockley: St. Peter's ...	9 10 10	Compton, West .....	5 0 0
Acton: St. Mary's.....	42 10 0	Bromley Common:		Compton w. Up Marden	1 8 4
Alverstoke.....	9 0	Holy Trinity.....	3 8 0	Conway.....	16 0 9
Appleby.....	2 0 0	Bromsgrove Sch. Chapel	4 9 0	Cowes: Holy Trinity ...	1 0 0
Ardleigh.....	3 10 0	Broxbourne .....	21 13 7	Croydon: Addiscombe..	24 0 0
Ashton, Long.....	5 0 0	Burneston .....	6 4 6	Croydon, South:	
Aspley Guise.....	12 2 0	Burrough-on-the-Hill ...	1 10 8	Emmanuel.....	35 0 0
Asterby.....	3 2 6	Burslem.....	1 0 0	Crunwre.....	15 7
Avebury.....	10 0 0	Burton-on-Trent:		Curbar.....	14 2
Balham: Y.W.C.A.....	6 0 9	Christ Church.....	25 0 0	Cuxwold Hall (Caistor)	7 0 0
Ballyshannon:		Bury: St. Thomas's.....	5 18 0	Deal: Parish Church ...	22 10 5
St. Anne's (Ireland) ...	6 11 3	Camberwell: All Saints'	4 0 0	Dean: Parish Church ...	2 15 0
Barnes: Welcome Mission		Camden Church.....	6 8	Deeping, West.....	6 19 1
Hall.....	18 0	St. George's.....	2 10	Denmark Hill:	
Bath: St. Paul's.....	1 0 0	Cambridge: Holy Trinity	10 0 0	St. Matthew's.....	2 7 1
Bedford.....	66 8 11	Camden Town:		Deptford:	
Bee.....	1 0 0	St. Thomas's.....	2 19 8	Stanley Street.....	5 0
Belgrave Chapel.....	2 5 0	Cann: St. Rumbold's ...	1 1 6	Devonport:	
Beoley.....	1 5 11	Canterbury, &c.....	32 5 6	H.M.S. Cambridge.....	1 2 0
Beverley.....	14 9	Carisbrooke: St. John's	18 11 2	Dorking.....	5 6
Birmingham: St. Mark's	2 0 0	Carlisle.....	5 0 0	Drummaness Mills (Co.	
Bishop's Stortford:		Caterham Valley.....	6 5 0	Down).....	6 0 0
The College.....	2 7 0	Chaddesley Corbett.....	2 16 0	Ealing.....	10 0
Bishopswearmouth.....	5 5 0	Charlton Horethorne ...	1 0 0	Eastbourne:	
Blackheath.....	15 7 4	Cheltenham:		St. John's Meads.....	1 3 10
Morden College.....	37 2 0	Holy Trinity.....	7 6	Ebworth.....	2 10 0
St. Michael's.....	298 11 8	Chesters Square:		Effington.....	5 5 0
Blackmoor.....	2 10 0	St. Michael's.....	20 6 6	Epsom: Parish Church	18 16 0
Blackford.....	3 0	Chetwode.....	2 2 0	Erdington: All Saints'	2 10 0
Bolas Magna.....	2 10 0	City of London: Coleman		Erich.....	5 15 4
Bournemouth:		Street: St. Stephen's	10 0 0	Escot.....	2 10 0
St. Michael's, &c.....	4 15 1	St. Dunstan's in the		Exeter.....	1 0 0
St. Paul's.....	40 0 0	West.....	17 18 11	Eydon.....	1 5 2
Bovington.....	10 0 0	Claxby: St. Mary's.....	3 0 0	Farncombe.....	6 12 2
Bowdon: St. Peter's.....	10 0 0	Clent.....	9 5 6	Felsham.....	5 6 0
Boxmoor.....	30 7 6	Clerkenwell: St. James's	2 9 0	Ferndale (Glam.).....	1 10 0
Braithwell.....	1 0 0	Clevedon.....	38 3 1	Ferriby, North.....	1 1 0
Brenchley.....	60 0 0	Coates, Great.....	3 16 3	Folkestone: Ch. Ch.....	2 0 0
Bridlington:		Coity w. Nolton.....	8 2 0	Forest Hill: Ch. Ch.....	18 0
Holy Trinity.....	20 0 0	Colchester.....	36 13 1	Four Elms.....	16 0
Brignall.....	2 2 0	Colehill: Parish Church	12 0 6	Frodsham.....	1 10 0
Bristol.....	400 13 6	Combs.....	1 16 6	Froxfield.....	1 1 0
Brixton, N.: Ch. Ch. ...	13 17 10	Compton Valence.....	14 0 0	Fulmodeston.....	1 12 0



## Contribution List.

Glasgow : St. Silas' English Episcopal Ch. ....	1 12 2	Liverpool: St. Cleopas.....	4 5 6	Sheerness: Holy Trinity.....	1 1 0
Gorslas .....	1 5 0	Ladies' C.M.U. ....	40 0 0	Shenley .....	5 0 0
Gospel Oak : .....		Llanely .....	1 0 0	ShIPLEY BRIDGE (BURSTON) .....	15 0 0
St. Martin's .....	5 0 0	Llanfihangel Abercorn.....	1 1 6	Southfields: .....	
Grange-over-Sands .....	7 5 5	Llangatock Caerleon .....	6 2 6	St. Michael's .....	2 0 0
Grantham .....	25 0 0	Llanllyfenni .....	1 1 0	South Hill and Callington .....	1 10 0
Grosvenor Chapel .....	17 4 0	Llanharry .....	12 0 0	Southsea: St. Jude's.....	71 2 8
Guthlaxton II. and III. ....		Llanllwni .....	1 11 0	Southwark: St. George the Martyr.....	2 10 0
Deaneries .....	3 12 0	Lowestoft: St. John's.....	6 6 0	Spring Grove: .....	
Haddenham .....	3 12 0	Luttons Ambro .....	12 8 8	St. Mary's .....	5 0 0
Haggerston : .....		Maindee .....	27 16 4	Stafford, West .....	16 7 0
St. Paul's.....	3 3 0	Malden, New .....	26 0 0	Stammer .....	5 0 0
Halden, High .....	21 0 0	Malvern: Christ Church 10 0 0		Stanton: St. John's.....	2 15 4
Halesowen.....	1 0 0	Malvern, West.....	3 6 0	Stapleton: Colston's Sch. 1 4 2	
Halifax .....	62 11 5	Manchester: Monsall : .....		Stepney: St. Dunstan's 2 8 6	
Hampton Hill .....	10 0 0	St. Augustine's.....	8 0 0	Steyning .....	10 3 0
Handsworth: St. Mary's 12 14 10		Manningford Abbas .....	11 6 8	Stifford .....	1 17 0
Harlesden : .....		Margate: Latham Sch. 1 1 0		Stoughton .....	15 0 0
Christ Church.....	3 17 5	Mayfield.....	6 11 4	Streatham, S. : .....	
Parish Church .....	10 17 1	Melton Mowbray .....	1 9 5	St. Andrew's .....	45 0 0
Harpole .....	3 18 7	Millwall: St. Cuthbert's 5 0 0		Stretton .....	18 11 0
Harringay: St. Paul's.....	15 0 0	Monedden: St. Mary's 1 1 0		Stretton-on-Dunsmore .....	5 0 0
Hartshill .....	2 2 10	Monsilver .....	1 6 10	Sudbury .....	1 10 0
Hasley .....	2 2 7	Murden, Little.....	50 0 0	Surbiton: Christ Church 1 14 0	
Hastings and Rye Deaneries .....	200 0 0	Mydrim .....	1 15 3	St. Matthew's .....	8 2 4
Hatham: St. James's.....	40 0 0	Naipsea: Christ Church 5 3 2		Sussex O.O.M.....	37 10 0
Hazlemere : .....		Newchurch (I. of W.) : .....		Swanage .....	1 14 0
St. Christopher's .....	3 15 4	All Saints' .....	1 0 0	Sway .....	9 10 6
Herne Hill: St. Jude's.....	5 0 0	New Kent Road: .....		Swine .....	1 11 4
Hibernian Aux. ....	540 11 9	St. Matthew's.....	6 10 8	Theydon Bois: .....	
Highbury: Christ Ch. ....	1 4 3	Nolton .....	8 7 7	St. Mary's .....	11 8 0
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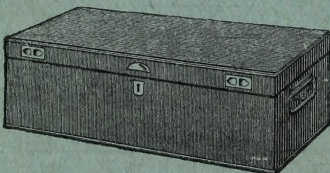
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